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Zion's Herald.

CHARLES PARKHURST, Editor.
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The Pennsylvania Railroad Company is sprinkling its road-bed on a certain section with a specially prepared oil as a means of reducing the dust nuisance. The "spreader" is an ordinary oil-tank car, with pipes and hose for sprinkling, so arranged that no oil falls on the rails. Between four and five thousand gallons of oil are required for each mile of double track, and it is said that one application will allay the dust and dirt for a year.

The higher and more sensitive civilization of our cities is manifested in the demand that disagreeable sights, sounds and odors be eliminated. It is to meet this desire that the Manhattan Elevated Railway Company in New York is experimenting with air locomotives. The special claim made for this engine is that it is smokeless and cinderless. A successful trial trip with such an engine was recently made. Lord Kelvin, the eminent British scientist, predicts that the great industrial towns to be built at an early day on either side of the Niagara River will possess manufactories operated by electric power supplied by the falls, which will, therefore, be smokeless, without cinders, and with very little heat.

A severe but just blow is dealt to the business of railway-ticket scalpers by Judge D. C. Clark, of Nashville, who has issued an injunction, restraining the ticket brokers of that city from dealing in reduced rate tickets issued on account of the Tennessee Centennial. It appeared at the hearing that these tickets were sold at reduced rates, with a short limitation, and with a specific condition, which the purchaser signed, that they were not transferable. The ticket scalpers, by means of acids, ink erasers, forged signatures, and mutilation of the tickets, have palmed off these tickets on conductors for return passage from the Exposition. The judge held justly that the contract guaranteeing that they shall be used only by the original purchasers is valid, and that a subsequent transfer of them to other parties is a fraud upon the common carrier.

While Boston and New York, with sufficient reason, are boasting of an unusually low death-rate for the summer, Chicago rises to say that it has made a better record, the facts seeming to justify the statement. In this connection the fact is noted with profound gratitude that the Southern States have entirely escaped a visitation of yellow fever. This is the more remarkable because this greatly dreaded disease has been unusually prevalent in Mexican ports and in Central America, in Panama and Cuba, and generally throughout the countries and islands south of our coast. This result is largely due to the betterment of quarantine regulations in Florida—a State peculiarly exposed this year to infection on account of the number of Cuban refugees who are crossing the narrow water, bringing goods of various kinds. Yellow fever is an epidemic pestilence in Cuba, and its ravages have been marked this season; but not a case has entered Florida to its hurt.

That was a fine point, far-reaching in consequences, in the decision which Judge Nathan P. Goff of the United States Court handed down at Richmond, Va., last week, in the case of the Bell Telephone Company against that city. When the franchise of the company expired a short time ago, the city ordered it to relinquish its business and take down its poles and wires. The Bell Tele-

phone resisted on the ground that their system was a part of the interstate commerce system of a general telegraph. Judge Goff sustained the position taken, and permanently enjoined the city against the removal of the poles and wires. This decision will affect every city where the Bell Company is operating.

The Greece-Turkish question shows but little change. It has been evident for many days that the British ultimatum, demanding the unconditional retirement of the Turkish troops from Thessaly, would not be sustained by the other Powers, and that Lord Salisbury would, therefore, be obliged to recede from his demand. His latest concession and suggestion is to the effect that England, France, and Russia guarantee the payment of the Greek indemnity, with the control of certain Greek revenues, and that Turkey shall evacuate Thessaly piecemeal in proportion to the payment made in three instalments. Russia evidently holds the key to the situation, but the real purpose of the Czar does not yet appear.

Old World Rulers Exchanging Hospitalities.

The visit of President Faure of France to the Czar of Russia, following so closely upon a similar meeting of the Czar and the German Kaiser, has occasioned an endless amount of conjecture and comment. Very little is really known by the public concerning the result of these conferences. That the Czar is thereby brought into more friendly relations with both Germany and France, is probable. The French press and people are making very much of the last public utterance of the Czar, spoken in a toast to President Faure. The Russian ruler said: "Your stay among us creates a fresh bond between our two friendly and allied nations, which are equally resolved to contribute with all their power to the maintenance of the peace of the world in the spirit of right and equity." As the Czar invariably speaks with studied caution, it is reasonable to suppose that he would not have used the phrase, "allied nations," unless the facts in the case justified it. While the Czar and the President have been occupied with the festivities incident to the occasion, the Russian and French ministers for foreign affairs have been holding long conferences daily, and it may be inferred that they have framed a treaty of alliance. It is not probable that Germany and France have been brought into friendly alliance, for Alsace and Lorraine are fated to be a permanent and ranking source of irritation between the two nations.

Invigilating Against and Resisting the Courts.

Our fathers builded better than they knew when they constituted the judiciary of the state and nation the supreme arbiter for the adjudication of all differences. A reverent respect for the decisions of our courts as represented by the proper judges, is the highest safeguard against violence and revolution. In the main all classes of our people have been obedient to the opinions of these high tribunals. But it is noticeable that in these modern days of socialistic and populist notions, there is in certain circles violent complaint and abuse of the courts. Senator Tillman, Debs and his followers never weary of inveigling against the courts. President Ratchford, who represents the miners in the present coal strike, says: "It is no longer a fight against coal operators. It is a fight against the courts, a fight against injunctions." A very curious case of threatened resistance to the courts is now taking place in Kansas. Several life insurance companies refused to pay a death claim because, upon investigation, they were satisfied that it was wholly and wickedly fraudulent. Upon this action the State authorities of Kansas announced that the companies would not be allowed to do business in the State until the claim was paid. The insurance companies then very

properly applied to a judge of a U. S. circuit court for an injunction restraining the Kansas superintendent of insurance from interfering with the business of the company, inasmuch as the laws of Kansas provide that any solvent company can secure a license to do business in that State. Simply because of that injunction the State officials of Kansas are up in arms. Even Gov. Leedy declares that if any federal judge seeks to restrain the State government of Kansas from enforcing certain laws which that government deems proper, he and his populist supporters will dispute the federal government's right to act in the matter. In no way do individuals or parties so unmistakably manifest the measure of their sanity, and their loyalty to American ideas and institutions, as by the attitude which they assume towards the courts.

America to Supply the Need of Europe.

It is a singular fact that while the harvests in our own land are phenomenally abundant, there is a lamentable shortage in the staple food crops of Europe. The great masses of central and eastern Europe depend for sustenance as much upon rye and potatoes as upon wheat. As a result of critical examination, it is ascertained that there is an extraordinary and alarming reduction in the European harvests of wheat, rye and potatoes. The scarcity in the foods mentioned will sharpen the demand for all substitutes. Corn will naturally enhance in price, also oats and kindred cereals. The American farmer is, therefore, already meeting an unusually urgent demand for his crops. R. H. Edmunds, editor of the *Manufacturers' Record*, is responsible for the statement that "a careful investigation will show that at prices now ruling the advance in farm products and live stock means that the farmers of this country will receive at least \$500,000,000 more for their 1897 crops than they received for those of 1896." Europe is short on cotton as well as on the three staples named, and the supplies of our own mills have run very low. The enhanced demand will stimulate the price of the Southern staple, and improved business elsewhere will cause an increased output of cotton goods. The prosperity so long waited for is coming, in the most satisfactory and permanent way, out of the soil—the only sure foundation of national wealth. When the earth brings forth an abundant increase, it will reach all our borders with lasting improvement. The *American Agriculturist*, as the result of a comprehensive study of the condition in all lands, affirms that more than half of the mortgages on the farms in the United States can be paid off this year.

Another Relic of Southern Barbarism.

The abuses of the leased convict system in Georgia, as made known by Col. Philip G. Byrd in a report to the Governor, surpass in brutal inhumanity anything we have ever read in these modern days. Colonel Byrd was appointed special commissioner by Gov. Atkinson to rigidly examine into, and faithfully report, the condition and treatment of prisoners in the leased convict camps. No one arises to question the truth of the commissioner's report. The *Atlantic Constitution* frankly admits that he "exposes as foul a condition of affairs as modern civilization has ever witnessed." Convicts have been compelled to work from fourteen to twenty-four hours a day, without proper clothing, shoes or beds. They have had no heat in winter, have been fed on putrid provisions, and been utterly neglected when sick. In one camp sixty-one men were found herded in a room eighteen feet square, with no window or other visible means of ventilation. In other camps the convicts were forced to sleep out of doors in all weathers. It is no wonder, therefore, that now and then the death rate rose to one in four, while the year around for all the camps it stood at one in seven. Other disclosures are made of the revolting conditions of life in these camps that are

unsuitable for publication. The *Atlantic Constitution* again says: "It almost passes belief that in this age of civilization, refinement and humanity such a condition of affairs as Colonel Byrd has uncovered could exist. Georgia is not Russia, but right here, under the eaves of our churches, it seems that the prison hells of Siberia are outdone in cruelty and wantonness." But what shall we think of the people of a commonwealth who could permit the existence, for so many years, of a system so inhuman and brutal? It is one of the strangest chapters of history in the Southland that such shocking cruelty, in this matter as well as in lynching, does not appear to make the slightest appeal to the better classes of the people for immediate reform and relief.

The Beet Sugar Industry.

It seems certain that the impetus given by the Dingley tariff is going to make the beet sugar industry one of the great industries of the United States. Eastern and Western capitalists are about to join hands in the manufacture of beet sugar on a large scale in central Wisconsin. The Northwestern Beet Sugar Co. is to locate its plant at an early date at Merrillan, Wis. One hundred thousand acres of land in Jackson and Clark Counties in central Wisconsin, adjacent to Merrillan, have been acquired by the company, and the whole 100,000 acres will be put under sugar beet cultivation as fast as possible. The company itself will manage 20,000 acres, and the remainder it is the intention to colonize with persons who will work the land for sugar beet culture. A distinguished German expert, Otto Zurborn, in the manufacture of sugar from beets, after a thorough investigation commends the enterprise as safe and sure to succeed. He predicts that it will be possible to manufacture not less than 240 pounds of granulated white sugar from a short ton of beets.

The Revolt of the Afridis.

The populous and powerful tribe of the Afridis, so long noted for its fealty to the British Government, is now in a state of defiant and mutinous rebellion. Because of their loyalty they were entrusted with the holding of the Khyber Pass, which is the great gateway between British India and Afghanistan. The road through the pass, which is a narrow defile some thirty miles long, with precipitous cliffs rising hundreds of feet on either side, is an excellent one, built after the manner of the English engineers, and can be easily defended with a small force. The Afridis now hold this pass against the English Government, and have also succeeded in capturing the three forts commanding the approaches to the pass. Fired by a spirit of Moslem fanaticism, and holding positions which by nature are so nearly impregnable, it is evident that it will be no play-day struggle to dislodge and conquer them. Though there may be delay in overcoming this outbreak, there can be no question as to the ultimate outcome. So reliable an authority as Harold Frederic, in a cablegram thus sums up the situation:—

"If the British Government really wished to recapture Khyber Pass they could do it without much delay, and these bitter critics in Germany, who comment with ill-disguised delight on the capture by the Afridis of the three hill forts, are quite soldiers enough themselves to know that these little outposts are well sacrificed for a time, if only the hillmen can be thereby induced to risk an unequal battle in the open. If they do not come down after a fair amount of coaxing, the English will have the job of hunting them out."

The reports to the effect that British India is in a state of rebellious ferment, liable to break out at any hour into open and successful revolt, are put in circulation mainly by jealous rivals of England, and should be received with large allowance. The British Government has ruled too long in India, understands too well the situation, and is too alert and powerful to suffer seriously from any outbreak of the native population.

Our Contributors.

JOHN WESLEY IN CORNWALL.

S. J. Underwood.
A. D. 1747.

Among the cliffs of granite gray
Along the Cornish coast,
Where the angry sea makes louder din
Than feet of marching host,—

Of stature slight, but stout of heart,
Unmoved by praise or blame,
A herald sent by heaven's King,
The good John Wesley came.

Wicked and wild in those old days
The men of these Cornish lands,
Turbulent miners, smugglers sly,
Wreckers with bloody hands.

They mocked the preacher, spurned his words,
Egged on by parish priest,
Louder and louder grew the jeers,
The calm voice never ceased.

Clods of earth were hurled at him,
And suddenly a stone
Came whizzing from a brutal hand
With murderous purpose thrown.

A woman darted from the crowd,
Her tenderness revealed,
She spread before the preacher's face
Her apron for a shield.

So, by a youth of Cornish birth,
The tale to me was told,
Who counted in ancestral line
This heroine of old.

"With more than blazoned arms," I said,
"Did she her line endow."
"Kind hearts are more than coronets,"
Of noble lineage thou."

How much this brave deed helped about
What afterward befell,
The judgment day, the opened books,
To us alone can tell.

A. D. 1890.

A lettered tourist, straying mid
The haunts once so depraved,
To quench his thirst could scarcely find
The drink his palate craved.

"You men of Cornwall seem to be
So temperate, and why?
Tell me the reason." Thus he asked
A miner passing by.

The tourist's tone was half jocose;
The miner's face grew grave,
As though the hush upon him fell
Of some cathedral's nave.

He raised his cap, in simple words
The solemn answer came:
"There came a man amongst us once—
John Wesley was his name."

So, still in Cornwall Wesley lives,
A power that ne'er departs;
His face on every cottage wall,
His message in their hearts.

Syracuse, N. Y.

TEMPERANCE TOPICS.

I.

A Historical Glance.

Rev. Alfred Neon, Ph. D.

A HISTORICAL view is extremely desirable, though not necessarily fundamental. The subject of temperance is of present importance, whatever the past may have been.

Let us first consider the

Substance of Intoxicants,

or their nature as shown in the past and present.

If examined from the ancient standpoint, we find frequent Scripture references. Among allusions in all parts of the Bible are expressions about "strong drink," "wine," "mixed wine." There seems to be a distinction in the mind of the sacred authors between an innocent and a dangerous product of the vine. The commendation of the former is sparing, the denunciation of the latter is pronounced.

In the classics the allusions to intoxicants are abundant. We read of the "soma" of the Vedas; the references in Homer are frequent, especially in the Odyssey; startling passages occur in the Latin poets and satirists and historians. The literature of Persia contributes statements about Cyrus as temperate, and hence victorious; while Alexander, in later annals, becomes debauched on wine.

Monumental indications are confirmatory of the sentiment against intoxicants. Egyptian sculptures represent intoxication. There are revolting statues of Bacchus and bacchantes. The temperance trend of the Koran is proverbial.

All distilled liquors are relatively modern. Christ never saw the strong liquors of the

present day, or witnessed their effects. In modern days, with the great impulse to chemical discovery, wider knowledge has revealed wider dangers.

Fermented liquors are made by the decomposition of sugar through artificial processes. The starch in grain, or the juice of fruit, is thus turned into alcohol and carbonic acid. The latter escapes in bubbles, the alcohol is absorbed in the water, for which it has a strong affinity. The process is induced by the presence of ferments, which attack exposed cells. These ferments are present in the dust upon fruit, and in the atmosphere. The constituent element in fermented liquors is alcohol, in minimum quantities, seldom exceeding fifteen per cent.

Distillation separates in a "still," or worm, the constituents of fermented liquors, by processes of heating to vapor, and condensation of the more volatile portion. Alcohol evaporates at about 150 degrees Fahrenheit, enabling it to pass from the retort containing the fermented liquor before the constituent water becomes steam. Certain flavors added or slight modifications in distillation produce varieties of liquors. The constituent element in distilled liquor is alcohol, in maximum quantities, usually varying from twenty to fifty per cent.

Many modified liquors appear in various forms. Among these may be mentioned medicines—as cordials, strong tonics, patent preparations or malt extracts. Modified liquors are sometimes found as minor drinks—like root beers several days old; or in foods—as some kinds of frozen puddings, sherberts or wine sauces. They appear as essences of ginger, or mints, or fruits, in soda fountain preparations, and even in confections. Some liquors have sedatives added, and some are said to be put up in smelling salts.

Let us consider next the

Relation of Intoxicants

to social conditions.

The liquor business has organized aids, many of them powerful and opulent. The interests of brewers are extensive, requiring large capital and close management. Many breweries are controlled by foreign syndicates, which take a large amount of money from the country. In one city of Massachusetts the stock of a brewery was offered to the public in small blocks of shares, and when taken effectively checked aggressive temperance efforts by those admitted to ownership. The interests of vintners are involved in the manufacture of wines in France, Spain, Italy, California and elsewhere. The California wine trade does not reach the magnitude expected, and is charged with deception in the way of exporting the product and then importing the same under foreign labels. Large areas of wine-producing vineyards in California seem to have been displaced by the raisin industry. The interests of distillers manipulate a home and a foreign market, notably in Africa, where American, British, Dutch and German rums control the trade according to fluctuations in the market value of the liquor. Those who control the trade often hold for higher prices manufactured liquor both in and out of bond.

The liquor business holds conventions of parties in interest, issues publications, employs attorneys, and manipulates sentiment by means of election agents, caucus and convention managers, and widespread agencies. The market is adjusted through hotels, groceries, unprincipled pharmacists, saloons, clubs and "kitchen bar-rooms" in licensed as well as unlicensed places.

The liquor business is well aware that it has organized opponents. Temperance societies have long existed. In earlier periods, say sixty years ago, they operated, with a limited pledge, against spirituous liquors only. Later they have operated with modified efforts, constantly increasing the obligations of members. These societies now exist in many forms in all civilized lands. Bureaus of statistics collect and collate facts on all phases of the reform. A boycott on all business involving the liquor trade has been proposed. The church makes the most effective efforts in behalf of temperance. Literature in form of books, periodicals, tracts, press columns, stereopticon views, placards or advertisements abounds. While there are many good histories of the temperance reform, there is room for another, on some wider and more comprehensive plan.

There have been many illustrious abstainers, especially in America and Great Britain, although others are coming to the front, notably in Norway, Sweden, Denmark, France and Australia. In the earlier days of the reform appeared, among others,

Dr. Rush, the first celebrated medical reformer; Rev. Lyman Beecher, whose "six sermons" aroused great interest in the '30s; Rev. John Pierpont, a fearless advocate of temperance who lost his pulpit through his zeal; Sargent, author of the thrilling and extremely useful series of tales, the first of which was, "My Mother's Gold Ring;" Delavan, of Albany, a capitalist who spared neither purse nor pen in aid of the cause; Mitchell and Hawkins, leaders in the Washingtonian movement. Later came John B. Gough, the unsurpassed orator; Abraham Lincoln, who dared, in all his fame, to continue a temperance man; President Hayes, whose example was most potent and salutary; John L. Swift, the gifted politician, whose shafts of wit and invective will long be remembered. While most names must be omitted, it were not invidious to mention Neal Dow, John D. Long, William McKinley, Gen. W. A. Bancroft, Dean Farrar, Rev. Charles Garrett, Sir Wilfrid Lawson, Archbishop Temple, the late Sir Leonard Tilley, and Francis Murphy. Among the most prominent temperance women have been Mrs. Annie Wittenmyer, Mrs. Mary A. Livermore, Frances Willard and Lady Henry Somerset.

Boston, Mass.

FROM PULPIT TO PEW.

Rev. Everett S. Stackpole, D. D.

WHAT a luxury it is for a preacher to sit in the pew and listen to a sermon, especially when the message seems to be coming from heaven by the voice of the speaker. The minister abroad uses every opportunity to hear such a message, and it is not strange that sometimes he is disappointed. The tourist is not always in a condition to listen well, and preachers are not always at their best. A great reputation often atones for a small sermon with the uncritical hearer, but one who has himself made many feeble efforts to preach the Gospel readily detects the failure of another.

Carlisle Memorial Church, Belfast, is perhaps the finest the Wesleyans have in Ireland. The architecture and service are in close imitation of the Episcopal Church. There is, of course, less ritual and no monotonous chanting. The junior preacher with becoming humility uttered a sweet little commonplace homily that was soothing, comforting for the moment, and straightway passed utterly out of memory—just such a sermon as many like to hear who go to church, as one confessed, "not to be instructed, but to be entertained." Others go to be comforted or rested. Instruction is the last thing wanted. It must be given only incidentally and in small doses, else few audiences will endure it.

The Wesleyan preacher at Chester had something to say, and said it in a strikingly original manner as to thought and diction. He stamped his armorial bearings on everything he touched. Old truths concerning the providence of God, and even old illustrations, were told with a certain quaintness of phraseology that demonstrated that he was not a parrot merely repeating what others had thought out, but had mastered his subject. About a hundred persons "sat under his preaching." A study of their expressionless faces would lead to the conclusion that they, with a few exceptions, did not realize what they were getting, or were sitting there to kill time because it was Sunday or because that was a Wesleyan Church rather than any other.

Hugh Price Hughes preaches and conducts his work as though he had immediate results in view; therefore he sees something accomplished. The sermon on the superiority of Jesus Christ over all other religious teachers was such as almost any one well instructed in traditional theology might have given without any special preparation. He reminded me of the college student who when unprepared to recite always "drew on general information." That will sometimes do if one has stored up at some time much information on the particular subject in hand. Mr. Hughes spoke with increasing earnestness, and excelled in appeal to the audience to put the truth into practice at once and submit all to Christ. Fifteen or more arose in response to the invitation. The hall was packed with between two and three thousand listeners. The fine orchestral concert of course helped to draw the crowd and to produce the religious impression. Mr. Hughes is a good preacher and a great manager, and therefore has brilliant success.

Ordinarily in the Episcopal Church one hears a great service and a little sermon. The ritual when well read and chanted is deeply impressive to a cultivated mind. It

ranks alongside of the Psalms as the choice devotional expressions compacted through many centuries. The devout worshiper never fails to get good at such a service. A very little sermon is quite satisfactory. It is the part of the service most easily dispensed or dispensed with. Canon Wilberforce at Westminster had an immense throng of listeners. His discourse was written in classic style. His voice was strong and clear. He said the same old things that have been repeated hundreds of times respecting the state of the dead before the general resurrection. You may find them in almost any work of systematic theology since the time of Bishop Butler. His arguments proved nothing at all, or proved too much. He asserted with Canon Liddon, Charles Kingsley—and he might have added, with John Wesley—his belief in the life after death of dogs, horses, and other animals beloved by or useful to man. Logic would force him to admit the future existence of fleas and mosquitoes. Such arguments lead many to infidelity. An argument for immortality based upon the divine love or the necessary survival of the fit he did not mention at all. He wasted a splendid opportunity to say some inspiring, uplifting truths. He was hampered by an antiquated theology.

Robert Horton says everything from the depths of his soul. He is intensely spiritual. He impresses you that he has just come from the inmost sanctuary. The sermon itself was very commonplace, about the duty of going to church and to the sacrament of the Lord's Supper. His appeal to the entire audience to stay to the communion was like the exhortation of Jesus: "Do this in remembrance of Me." Not you must do it, nor you ought to do it, so much as, "I entreat you to do it for my sake." Whether Horton be heretical or not let the lower critics judge, but that he is a true prophet of God no candid person can doubt who listens to him.

"God is not the God of the dead, but of the living." This was the text of a preacher whom many have heard about Boston. We should think of God as not the God of the Israelites, but our God and Father, in whose presence we live. The holy men of old had no better opportunities than we to become acquainted with God. To know God rightly and to live in communion with Him is the very essence of true religion. The preacher spoke beautifully and from the heart. It was pleasing to hear him conclude his prayer thus: "We ask all these things as humble followers of Jesus Christ our Lord," especially so since he is pastor of a Unitarian Church, the cultured and devout Brooke Herford.

London, Eng.

Keep Your Ailments to Yourself.

THERE is one falling many unconsciously indulge in to the weariness and distress of their hours, which, if realized as a falling, would often be restricted, viz., the tendency to speak of one's physical ailments.

What right have we to spread before others an account of some siege of illness, often going into tedious minutiae, forgetting that we ourselves are the only ones especially interested in such an affliction. We may desire sympathy, but does that excuse us for thrusting our troubles, mental and physical, in the faces of our friends? Does it not show a want of delicacy on our part and of consideration for them? Do we ourselves enjoy having our friends relate chapters of their ailments? Do not these recitals sometimes amount to positive rudeness?—Presbyterian Journal.



THE SEPTEMBER
LADIES' HOME JOURNAL

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IS IT POSSIBLE TO CONDUCT BUSINESS UPON ABSOLUTELY CHRISTIAN PRINCIPLES?

A Laymen's Symposium.

James Buckham.

Chester C. Corbin.

Alonso R. Wood.

Charles C. Bragdon.

A. P. Tasker.

R. S. Douglass.

Charles R. Magee.

George E. Whitaker.

J. E. C. Farnham.

F. E. Tasker.

James Buckham.

I WISH the question were a little more pointed and positive, that it claimed more and challenged more in its very form of statement. But perhaps it would not be exceeding the privileges of an informal debate like this to enlarge the problem a little, and ask: Can success be won in a business conducted on absolutely Christian principles? Not only can business be done, but can princely fortunes be made, by men who live according to the principles of the Sermon on the Mount?

I might easily point to well-known examples of men, living and dead, who have carried Christian principles into their counting-rooms every day of every year of their long and busy lives, and whose names rank high in the list of the world's commercial and financial leaders. But the fact that there are such men is so well known that it seems hardly worth while to submit it as evidence here. The real question is, of course, can the average man, the small merchant, the trader, the manufacturer, the professional man, in his place and degree, achieve a success, due not to eminent gifts of an executive or financiering kind, but to Christian principles, joined with average ability and industry? I unhesitatingly answer yes, and for the following reasons:—

First, the genuinely Christian business man (and of course we are considering no other) has the thorough confidence of the community in which he lives. His customers are morally sure of his honesty, good faith, kindly and courteous spirit, and fair interpretation of every contract or agreement into which he enters. The fact that he is a Christian business man brings him trade and holds it. Say what men will, it is a fact that the average citizen will cross the street to trade with a man whose pure Christianity is known to all rather than risk his money with a merchant whose moral creed (though it may be all right) has never been clearly defined.

Secondly, the genuine Christian business man has the confidence and respect, not only of the public, but of his own employees. How large a factor in worldly success is the loyal feeling of one's employees toward their employer, none but an active business man can realize. If the clerk or the workman catches his employer engaging in practices which are not strictly moral or above-board, he will be very likely to follow suit, and as he sustains few other relations in which deception is possible, his frauds will generally be practised upon his employer. Furthermore, when a Christian business man treats his employees in a noble, helpful, charitable Christian spirit—as he will—they will repay him in kind with a willing fidelity and intelligence of service which the non-Christian employer seldom claims or wins from them.

Thirdly, the Christian business man is vastly less liable to the financial losses that spring from loose moral uses of money. He does not speculate, he does not gamble, he does not dissipate. He is free from the moral cracks through which fortunes leak away. Therefore his financial gains are more likely to be permanently held and augmented.

Fourthly, the Christian business man, by his strenuous and pure use of life and time, acquires a mental and physical, as well as spiritual, soundness and wholeness that stand him in profitable stead in the race for worldly success. Other things being equal, the Christian ought to achieve a greater business success than the non-Christian, because he is better equipped to win it. And, in the main, I believe that Christian business men do wear better in the stress of competition, and that the permanency and substantial character of their success more than atones, on the average, for occasional brilliant and ephemeral achievements of men who believe that everything is fair in business provided you can bring it about.

Boston, Mass.

Rev. C. C. Corbin.

IS it possible to conduct business upon absolutely Christian principles? At first sight that word "absolutely" rises mountain high, but when one recognizes that all Christian principles are absolute, the word has no terrors. Either business must be wrong, or else it must be possible to conduct it upon Christian principles. Surely no one will contend that all business is wrong, for without the conditions created by it it would be impossible to conduct the affairs of life.

Christian principles are too finely drawn for this world if they are not compatible with business; and business is not worthy of the name unless it can be conducted in harmony with Christian principles. What is involved in an

answer to this question? Our relationship to self, to our brother man, and to God. Doing unto others as we would have them do unto us, provided that the conditions were exactly reversed.

There is a great deal of namby-pambyism prevalent that does not spring from Christian principle. The man who assumes that the Christian is not to be "diligent in business" as well as "fervent in spirit" has learned only one-half of the Scriptural injunction. The Christian business man should be wide-awake, active, alert, and, I had almost said, sleepless. He is at work for himself, for others, and for God. There is but little place for a sleepy Christian in the business world, and, so far as that is concerned, in any other place in this world.

Long time ago it was said that "honesty is the best policy," but the Christian who is honest because it is policy has been poorly taught the lesson of Christian living. The business man that is not honest is a fool, and merits failure. It is possible to so conduct our affairs that we will do right—right in word, deed, and thought—and any enterprise that cannot be so conducted is not a proper one for a Christian even to consider.

The management of business upon Christian principles does not make of it a charity organization. The one who thus treats his affairs will soon find himself a recipient of charity rather than the distributor of the same. In these days when labor questions so largely have place in the public mind, the relations between employer and employee, the manufacturer and the workman, naturally present themselves, and the rights of each are set opposite one another. The employer is ordinarily looked upon as an oppressor and the employee as the oppressed.

What rights have each? "The laborer is worthy of his hire," and that hire should be the largest compensation possible when all matters are taken into consideration. This involves for the laborer the best of market wages for his labor—the more of body and brain he puts into his work the larger the remuneration. For the employer, compensation for capital employed, for manual labor performed, and, more important than all else, a return for the skill, energy, tact, foresight, and power of combination which he brings to bear in the conduct of his affairs. Success or failure is almost altogether involved in these latter elements, and he who most thoroughly controls them is the one that reaps the largest harvest of success. Wealth and poverty are near neighbors. The brownstone front with all that is involved, or the humble home with barely the necessities of life, are not far separated. Opportunities appreciated and improved lead to the one; or, neglected, bring to the other.

Christian principle in business in no wise involves communism. As it has been in the past, so will it be in the future. Some men will succeed and accumulate wealth; others will fail of success and eat the bread of poverty. We are apt to rail against the one who accumulates and commiserate the one that falls where his brother has succeeded. He that possesses wealth possesses a good thing if honorably obtained. With it his responsibilities are increased, his capacity for good or ill enlarged. Without it God's noblest charities would not have existence. The weak and the bruised in life's struggle by it are lifted up and succored. Through its benign influence the dark places of this world are made bright.

Wealth accumulated in harmony with Christian principles, and then used in accordance with such principles, is God's way of stretching His hand down to needy man. It is on the battle-field of business life that moral fibre is developed and religious vigor maintained. In the conflict some may fail, but above such fallen ones shall tower others who, without aspiring to be heroes, have grandly done the work that falls to the lot of the Christian business man.

Webster, Mass.

Alonso R. Wood.

ANY one who attempts to answer this question frankly must do so with very great diffidence. One's self-respect rebels against saying "No." And, on the other hand, the daily experiences of business make one hesitate to say "Yes," and so answering in candor to condemn one's self.

Personally I cannot but believe that business may be as legitimate a field for the development of the Christ-life as any other form of human activity. There are too many instances which must come to every one's mind of earnest and sincere Christians who are successful business men, to doubt it. And yet in the ordinary conception of business and in the ordinary practices of business there seems to be very little of true Christianity. In the many little transactions which do not bring right and wrong into a clearly defined issue, self-interest, which is legitimately necessary in business, seems only too often to degenerate into the most sordid selfishness, until men refuse to test their business acts by the recognized moral standards, and justify themselves by saying, "That isn't business."

I remember hearing a minister once say that it was no especial credit to a man to obey the Ten Commandments, for it was a criminal offence to disobey any of them. It is certainly quite another thing, especially in business, always to obey the Golden Rule and to seek first the kingdom of heaven. But, after all, I cannot help thinking that the only satisfactory answer to

this question is a man's life. Our church has laid down one or two homely rules which receive little public attention compared with others of the General Rules, and yet should, materially aid, if conscientiously followed, in answering this question right, and certainly would make the Methodists a peculiar people, namely:—

"It is, therefore, expected of all who continue in these societies that they shall continue to evidence their desire of salvation . . . by avoiding evil of every kind . . . such as, the using many words in buying and selling; the buying and selling goods that have not paid the duty; the giving or taking things on usury—that is, unlawful interest; borrowing without a probability of paying; or taking up goods without a probability of paying for them."

Principal C. C. Bragdon.

AN old Russian proverb says: "With God anywhere, without Him not a step over the threshold." It is possible always to do business in the world on the lines approved by the Creator of the world. The paradoxes of the Gospel are the experiences of life—not the theoretical, but the actual, experiences of men. The soft answer does turn away wrath more surely and more quickly than the doubled fist. Turning the other cheek does conquer the enemy better than Sullivan's giant muscle. Looking out for number one is the blindest business in the universe, and pays the smallest dividends.

Take one of the most obsolete (to the "Look-out-for-number-one" mind) of the precepts of the Lord: "From him that would borrow of thee turn not thou away." I think even Christian people weigh the application of a neighbor for a "small loan to tide over a hard time" in the scales of human prudence, with little thought of this "foolish" teaching. The security being insufficient and the return doubtful, the "wise" man says no, sending despair where hope was and hardening his own heart. The "foolish" man says yes, establishes hope in a distressed soul, puts strength into an arm that had become weak by repeated failures and brightens into a dark home, and broadens his own sympathies, enriching for all eternity his own soul, and loosens the grip of the love of money upon his own heart. Suppose he loses the money, as is often the case. Is not the song which the kind heart sings better than a set lip? The lender has the friendship of the borrower forever—cheap at the price. He has a larger heart—cheap at the price. He has the smile of God—very cheap at the price. Kindness pays—not always in kind, but in that which is always far better.

I knew a woman left widowed and poor with a large family. To her worldly-wise children she seemed often to act against her own interests in her business dealings and they took it upon themselves to upbraid her. But steadily, inflexibly, she moved on her quiet way, seldom making other answer than, "I think the Lord would have it so," and imprinting indelibly on her children's minds a respect for her belief in the maxims of the Book. Often her mite was "foolishly" shared with others as needy, but somehow the barrel always had meal in it and the cruse oil. She conquered the world that way, and lived today prosperous—not rich—and happy, a monumental witness that it pays to do business exactly on the precepts of the Gospels. And she lives in the convictions of her children and their feeble (because less pure but still predominant) attempts to do business "on mother's plan." And they are all successful, as the world calls it.

Auburndale, Mass.

A. P. Tasker.

TO the question I make an affirmative answer. Any other reply would impeach the character and conduct of many noble Christian men and dishonor the promises of God. Were the question, "Will business thus conducted be invariably successful?" I should be obliged to acknowledge doubt. That there are men specially sagacious or having unusual endowments, capital and surroundings, who can very successfully conduct business on the highest principles of Christianity, no one can doubt. But I am trying to view this question from the standpoint of the man of average means and ability. The expression, "absolutely Christian," is one of great scope. It involves the very highest principles of equity, absolute fairness, and honesty in all dealings. Full weight, measure and purity of article sold; strict regard for the rights, health, morals and abilities of employees; willingness to pay fair wages without exacting excessive service; taking no advantage of the ignorance or necessities of any; keeping for sale no articles harmful to body, mind or soul (the grocer who keeps a pure stock, but has liquors or tobacco on sale, is violating this high principle. The bookseller who purveys immoral literature or pictures or even reading matter tending to enervate the mind or give false ideas of life, would be "found wanting"); a due recognition of stewardship in one's relations to God and humanity, not only as to one's means, but as to time, abilities, and service; a square stand for the right on all questions public and private, no matter how one's business might suffer thereby—these are some of the demands of this question. Following these principles the average man will make a living and perhaps be able to lay aside something for future use, but it is very doubtful whether he will become a man of large means.

Competition is so very unscrupulous that it is difficult for the thoroughly conscientious man to meet it, but the compensation which such a man will find in business is the development of

the highest qualities of Christian manhood. To see one's competitors thriving by methods which one understands but cannot conscientiously adopt, though they may be common and considered allowable in the commercial world, and yet to move steadily on, actuated by a lofty purpose to "deal justly, love mercy, and walk humbly with God," is a means of grace and will develop a grandeur of life to which the man who is piling up wealth by any unchristian methods will be an utter stranger.

The man thus living may not be honored and esteemed in the business community, but among God-fearing men he will have "a good name," which is rather to be chosen than "great riches;" and if he is diligent in business, fervent in spirit, serving the Lord, he will develop a vigorous moral fibre and will be rich in faith and an heir of great riches in the heavenly city.

Manchester, N. H.

R. S. Douglass.

AN answer to this question limited by the editor to five hundred words must omit many qualifications that ought to be stated.

Strike out the word "absolutely." All Christian principles are "absolutely Christian." Exclude every business that cannot be successfully conducted without morally degrading individuals or communities. It is easy enough to do all other kinds of business on Christian principles—and fail. It is harder to do it—and succeed. It is easier to do a business that brings large profits on Christian principles than one with small margins. This answer must be applicable to any moral business, with small margins, that succeeds.

Christian principles comprise (1) honesty—"Render therefore to all men their dues;" (2) fairness—the Golden Rule; (3) generosity—doing more for others than you would ask for yourself. Christ's life, our example, embodied these three principles. A fourth principle will be stated later.

Necessary conditions for successfully doing business are: (1) To pay all debts; (2) to make profit enough to support one's family. It is also due to society to accumulate enough for old age.

If business always gave an assured income sufficient to be honest, fair and generous, it would be easy to do business on the three Christian principles named above; but the uncertain results of business (probably ninety per cent. of business men failing) make it impossible in all or most cases. A close and uncertain business can be done honestly and fairly, but not generously. To be generous with money in payment of wages or otherwise, before it has clearly been made, may perhaps render it impossible to pay debts and support one's family. This applies to a succession of years. The profit of successful years must be held to a proper extent to provide for years of disaster. The difficulty of being generous in business is the point that must be principally considered.

Business men who are "close in their business," though they are honest and fair, are often considered unchristian by people ignorant of the circumstances under which they act. Paying low wages is often considered a sin, when the only alternative would be to fail and pay no wages at all. Generosity can have no permanent place in business, though it must have a permanent and prominent place in spending the money earned by Christians. In this, as in all questions concerning Christian living, we must take a view broader than the mere details of conduct. One may "eat and drink to the glory of God" without analyzing his food. He can eat to keep himself strong for the sake of others, though others are starving. Christ did this. So a Chris-

Cleveland's baking powder is purchased by the United States Government for the use of families of army officers. This is a guarantee of quality, for it has been officially analyzed and found to be a pure cream of tartar powder, or it would not be bought.

FOR SALE.

A beautiful home for sale in Lake View, Worcester, 15,000 feet of land, which includes two lots, upon which are apple, pear, quince, and other trees, grapes, blackberries and raspberries. The lots are enclosed with picket fence. The house is on Coburn Ave., and has two tenements of five rooms each, with recent plumbing, and is pleasantly located within five minutes' walk of the new Methodist Church, also near the Congregational Church. The Worcester public school is about the same distance. A nice place. Price, \$3,800.

Inquire of A. P. BLOOD, Lake View, Worcester, Mass.

tian business man, studying sincerely to live to the glory of God, conducts his business on Christian principles, though he acts on general business principles which in detail work hardships for others, and though he succeeds in business when others, with whom he deals, fail. The majority of honorable business men—not Christians—would probably need to make little if any change to do business on Christian principles—except a change of heart.

This leads to a statement of the fourth and greatest Christian principle—love to God. No man conducts business on Christian principles who does not love God. Every man conducts business on Christian principles who does truly love God. Let me emphasize, in closing, the truth that where one man sins in doing business, ten men sin in the way they spend the money made in business.

Plymouth, Mass.

Charles R. Magee.

A SUPERFICIAL glance at the difficulties and obstacles which must be met and overcome by every business man who achieves success may tempt him to answer this question in the negative. A broad view of the question will inevitably lead him to the conclusion that business cannot be permanently conducted with success on any but Christian principles.

It must not be assumed, however, that such principles are the only essentials to business success. Mercantile life, especially in our great cities, presents constantly changing conditions, and no man need hope for success unless he possesses in a good degree the sagacity to select the business for which he is best adapted, the capacity both mental and physical to develop its possibilities, and the industry to work early and late, if need be, to meet the competition of those who occupy the same field. Many business men fail for the lack of these qualities. Many who have good business capacity make failure in the end for the lack of Christian principles.

The man who is well equipped with the essentials to success, is often disappointed in his ambition. Good men as well as bad have to learn from experience that they must often suffer from conditions for which they are not at all responsible. Christian men and women who conscientiously obey every known law of health may still be forced to drag out a weary existence, paying through inheritance the penalty which was incurred by some ancestor who broke the law. Christian men in business who are devoting all their energies to its interests, dealing honestly with customers and creditors, are often confronted with conditions which compel them to pay a business penalty which properly belongs to some one else. The world is made up of "all sorts and conditions of men," and ideal conditions in life or business are rarely attainable.

If we are to maintain our belief in the Christian religion, we must believe that, other things being equal, the man who conducts his business most closely in accordance with its principles will deserve and will achieve the greatest success. It would not be difficult to produce from the ranks of our great merchants many examples of the truth of this statement. It would be more difficult to prove its falsity from the ranks of those whose prosperity is founded on business principles which will not stand the test of honest investigation.

Boston, Mass.

Geo. E. Whitaker.

WHAT are Christian principles? I know of no better brief statement than that found in Christ's reply to the lawyer, when He gave the greatest command and the second which was like unto it. Love, as the ruling power in our actions toward God and man, seems to be the keynote of a true Christian life; and any person whose life is dominated by that rule will show forth Christian principles.

Then the question resolves itself into this other, whether success in business is consistent

with the highest love for God and your fellow-man. The highest success in business, as in any of the professions, comes only with a careful following of the teachings of Jesus; and the principles enunciated by Him in His many teachings applied to business life will not interfere with the successful prosecution of any legitimate business. The buyers of the present day are looking for the business men whose business lives are controlled by these principles, and it is to them that they will give their patronage. Men who sell their goods for what they are, and not what they may be made to appear; men who, when asked concerning the quality or value of this article or that, do not hesitate to tell its poor points as well as its good; men who realize and show by their lives that their employees are their fellow-men and must be treated with the love that Christ demands; men whose word, whether in the sale of a cheap article, in the quality of high-priced goods, or in transactions with their creditors, can be relied upon—these men, as they become known, receive the custom and the trust of their fellows.

Such a man may not in a given time accumulate so much money as his competitors in trade, but he will keep it longer, and will obtain from it satisfaction and not distress—it will be a blessing and not a curse. Moreover, his personal dealing with those of whom he buys and with those in his employ, when actuated by Christian principles, will increase his chances of success. Many of the failures in business are caused, directly or remotely, by a departure from these principles; and the nearer the business world gets to Christ and His teachings the more of harmony and success we shall see in it.

It is also true, and quite apparent, that there is not enough of this love for others practiced in the business world today. This would do more toward quieting the present business and social uneasiness than can be found in all the pet theories of the socialists and their kin. If each man believed his employer loved him and was realizing day by day the results of it, we should hear no more of strikes or lockouts, but the social problem would be settled. It seems to me far more profitable to ask whether it is possible to be successful without Christian principles.

Somerville, Mass.

J. E. C. Farnham.

IS it possible to do business on absolutely Christian principles? To this query, without the slightest hesitation, I answer, unequivocally, "Yes!" and spell it with a big Y. My reason for so quick and pronounced a reply is, that "Christian" means the Christ pattern, doing wholly, and not in part, as He taught, and as He now teaches, and that a Christian in business, if he be a Christian, must and will measure naught below this estimate.

Of the numerous rules and principles enunciated and practiced by mankind, there are but two which are absolute and without variation. One of these is the high standard of right, and the other is the debased level of wrong. These two laws are inexorable, and by one humanity is glorified, and by the other humanity is degraded. Neither of these laws, in their completeness, is attained to by one great mover or stride; but, on the contrary, each finds accomplishment in the added motives and acts of the every-day individual life.

Created in the image of God, made interdependent, and designed by the Great Author of our existence to be reciprocal in our varied interests, weal or woe for the human family must inevitably result directly from men's dealings with his brother man. In all His ministry among men, and by the recorded evidences left us in His Gospels, Christ emphasized the importance of honorable and just dealing under all circumstances and with all men. A Christian can be nothing less than a devotee of the lowly Nazarene, a constant student of His laws, and a "doer of His word." A Christian in business must be as honest and as consistent in his business life as he professes and claims to be in his church life. It is vastly more important to the individual Christian life, and wields a wider influence for permanent help upon humanity, to live "unspotted from the world" on Monday than it is to so live on Sunday. In the church on Sunday, in a congenial atmosphere of holy influence, it is easier to be a Christian than it is to so be in business life on the week-day. The Christ pattern, however, calls for equal truth and consistency on all and each of the several days of the week.

In that matchless Sermon on the Mount Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven;" and by this He taught that this light is pure, righteous conduct, and is to be constantly practiced in society, in the church, in the home, in business, everywhere—and with decided emphasis on the "so."

Competition in business is sharp; "margins are small," and there is constant temptation to cheapen production. The Christian business man has an equal right with his neighbor to compete for trade. He must, however, be watchful and guarded lest, in his zeal for business, he resort to methods which if not directly dishonest are at least questionable. Real and genuine competition can be measured by the one true and illimitable standard of merit, and by the one true and illimitable standard of merit only. Honest production, honest dealing, and honest statement in trade, are not only "the best policy," but honesty is the single and absolute requirement of the Great Teacher and Exemplar. It is possible to do business on absolutely Chris-

tian principles, and a Christian business man has no business to do business in any other way. Providence, R. I.

Fred. E. Tasker.

I UNHESITATINGLY answer this question in the affirmative. To return any other reply is to emasculate Christianity of its chief function as a guide to life, and to rob the business world of all hope. A negative answer compels every Christian either to retire from the world and become a hermit or recluse—a course by which he would probably break more of God's laws than if he remained in business—or to abandon Christianity, or to acknowledge his existence to be a living lie and a hypocritical fraud. Pharisaism, skepticism, or oblivion—whichever shall it be? I would far rather be an agnostic than a hypocrite. I would far rather sacrifice my Christianity than think its principles could not be lived up to in my relations with men. The current opinion of the day, both secular and religious, looks darkly upon this theme. One business man says, "There is no such thing as business without lying;" another says, "A sensitive conscience must be left at home when its possessor goes to the office or the shop;" says one author, "Our industrial system is not based on Christian principles."

Let us take a more cheerful view of the matter. Christianity seeks no impossible virtue. Christianity is simply common sense refined and beautified by brotherly love. It is axiomatic with me that the majority of men in business are disposed to deal honestly by each other, and that the swindler is a comparative rarity; and I have always acted on this belief. Christian ethics require that one should do to others as he wishes them to do to himself, that he love his neighbor as himself, that he deal uprightly and squarely, that he conscientiously render at all times a full equivalent in merchandise or services for whatever may be paid in return. Is there any reason why a Christian cannot so act?

The business world, like the natural world, operates largely under the law of the survival of the fittest. This may seem to be the antipodes of Christian policy, which tries to conserve the weak and uplift the fainting element of society. So long, however, as men vary by nature in ability, tact, and resources, so long many may fail and few succeed; but the failures may be honest, and the successes may be honest also. There is a prevalent idea that a successful man must achieve his success at the expense of others, out of whose misfortunes he has reaped an advantage. This is a false notion; it is the wall of discontent or envy. What the business world needs is an infusion of Christian practice. It needs more Christianity, not less. It needs the living example, the potent preaching of consecrated lives, more than vocal utterances from the rostrum, much as we require the latter.

Let us agree that the only way to do business successfully and permanently is to transact it

on absolutely Christian principles. But it is said by some, "The competition is so very severe, profits are so small, the ways of many dealers are so crooked, that I cannot meet the competition unless I adopt and pursue like petty dishonest practices." This complaint does not enlist my sympathy. You may have to pass through fiery trials in business; most men do; the world offers no bed of ease to the toiler; but nevertheless the heroic soul marches triumphantly on. A reputation for honesty brings business to many a man. Did you ever know a failure to be attributed to excessive honesty? Of course, to insure success, business prudence must be coupled with honesty. I wish some one would name a Christian principle that could safely be violated with a view to achieving success. I deny that there is one such. A grocer may lie about his goods, a trader may have a false balance, a manufacturer may unfairly squeeze his employee's wages, an importer may adulterate his importations, a lawyer may render a dishonest opinion, a physician may prolong an illness to increase his fee, a preacher may subordinate his views of right to the prejudices of his hearers, but all such actions are unchristian and immoral, and who will contend that they are necessary for the successful conduct of business?

I am glad to believe that the world has many men who are zealously trying to lead a moral business life; men who are not knowingly committing any fraud or deceit; men who have high ideals that they try to reach, and who face the evils and perils around them without dismay, and with no desire for a cloister. These business men are helping to redeem the world. The best way to measure a man morally is to do business with him. This is the supreme test. But the best Christian character ripens amid the perplexities of business. As merchandising and trading and the multiplied relations of men come more and more to be permeated by charity and governed by the altruistic rules of Christian conduct, the great questions of all time will be answered. There is no other solution anywhere. The redemptive force for the individual life is the only saving and solving power for the great aggregate of lives—humanity.

Washington, D. C.

—Atlanta University has just appointed W. E. B. Du Bois, Ph. D., an Afro-American, to the professorship of economics and history left vacant by the death of Prof. John H. Hinks. After two years of post-graduate study he received from Harvard the degree of Ph. D. Dr. Du Bois then went to Germany, where he continued his studies for two years. Returning to America he taught for two years in Wilberforce University, Ohio, and then was called a year ago by the University of Pennsylvania to undertake a statistical investigation among the Negroes of Philadelphia, upon which he is still engaged. Dr. Du Bois is the author of "A History of the Suppression of the Slave Trade in the United States," which has been published by Harvard University as the first volume of its "Historical Series."

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American Missionary

Letter From a Minister's Wife in India—How She Keeps Well Through the Long Summer.

The following is from Mrs. P. H. Moore, the wife of a Baptist minister in Nowgong, Assam, India:

"I have been in Assam since January, 1880, with the exception of one year in America. After being here for several years I found the climate was weakening me and my blood was altogether too thin. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that since my return to Assam in 1891 I have taken one dose of Hood's Sarsaparilla every day, the first thing in the morning, for 9 months in the year, that is, through the hot weather. My weight does not vary more than one pound throughout the year. My general health has been excellent and my blood is in good condition." Mrs. P. H. MOORE. Remember

Hood's Sarsaparilla
Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

The Conferences.

East Maine Conference.

Bucksport District.

East Maine Conference Seminary congratulates itself on being able to offer to its patrons such rare musical advantages the coming school year, as it has, recently, secured the services of two well-known teachers. Miss Clara Case, a graduate of the New England Conservatory, will have charge of the department of piano and organ. She has taught for two years in her Alma Mater in the normal department, and has also had the advantage of post-graduate study. She is recommended as an exceptionally brilliant pianist and an efficient teacher, at her home, Oswego, N. Y. Mrs. Ellen Godfrey, of Bucksport, who has taught for fourteen years in the city of Philadelphia, will have charge of the vocal music. She is widely known in musical circles and quite a number of her pupils have become star singers.

West Tremont.—The work on this charge, while in some ways hard, is not without its fruits. Rev. A. Moore, the pastor, is in labors abundant and is hopeful of victory. At the last quarterly meeting one was baptized by the presiding elder. The old debt on the church is gradually being reduced.

South West Harbor.—Rev. D. H. Piper and family received a very cordial reception from the people of this place, and though an entire stranger in this section, he is getting the work well in hand, with every prospect of a successful year. At a recent meeting of the board of trustees it was voted to take steps at once to erect a parsonage. At the first presentation of the matter to the congregation and friends nearly \$400 was secured toward the enterprise. The work will be pushed forward, and we hope before winter there may be a grand house warming at the new parsonage at South West Harbor.

Orrington.—Rev. W. L. Leland finds a cordial welcome among the people on this charge, and from all reports a year of unusual prosperity for the church seems assured. At West Penobscot a deep and increasing interest is manifest. Pastor and people are hopeful of victory.

Eddington.—Methodism has taken such a step forward at this place during the last few years that some have queried whether or not it would continue. As far as can be seen at this writing, there is no likelihood of retrograding very soon, for good congregations greet the pastor, Rev. W. H. Powlesland, at every service, and a good degree of interest is manifest. Aug. 1, one was baptized by immersion. The next meeting of the Ministerial Association will be with this people, Oct. 4 to 6.

Brewer.—The year opens well. Evidently no mistake was made in the appointment in this city. Good congregations and good interest is the report that comes to us. Plans are maturing for raising money with which to build a new church in the near future, for such a building is much needed. The parsonage was much improved in the early spring by a liberal use of paint and a fair-sized quantity of paper.

South Penobscot.—Recently 3 have been baptized and 6 received into the church at this place. Extensive improvements have been made on the church lot, and it is hoped that the church will be greatly improved before winter. At South Brooksville and Brooksville—other parts of Rev. D. Smith's charge—the work moves well. Under date of Aug. 9 the pastor writes: "Yesterday I conducted the funeral of Mr. John Lord, who was born in 1800, and for sixty-five years was a faithful member of the M. E. Church." Thus the faithful pass on to their reward, but the work goes on.

Custine.—Notwithstanding many of our people are very much devoted to summer visitors, a good degree of interest is manifest. Three have recently been received into the church and 2 have requested prayers.

Penobscot.—In the death of Mr. W. B. Hanes the church at North Penobscot has sustained a great loss, yet the work moves on with a degree of encouragement. At the Bay \$50 has been raised and paid on the debt incurred by building a new tower last year. Interest in all departments of the work is good.

Orrington.—This society has also met with a great loss in the death of Mr. H. B. Pondston, who for many years has been a devoted worker for the church. At North Orrington a chapel costing some \$400 up to date has been erected since Conference. The building will be pushed on to completion as rapidly as possible. Three have recently been baptized. The Epworth League has reorganized and the work in the various departments is moving well. It is the opinion of all that no mistake was made in sending Rev. B. W. Russell to that charge this year.

Orrington Centre and South Orrington.—Rev. F. W. Towle and family are well settled and doing good work for the Master here, with every prospect of a prosperous year. At the Centre a social meeting has been established, with everything pointing to success, as a good degree of interest is already manifest. Five have been received into full relation in the church and 3 on probation. A new hardwood floor has been laid in the kitchen of the parsonage.

Hampden.—The parsonage at this place has been painted outside, a new elstern put in, and a concrete walk built to the street. The ladies' parlor and small vestry have been papered and painted. The spiritual interests of the people are carefully looked after by Rev. A. J. Lockhart, who is as ever in labors abundant. We find here a large number of elderly persons who are the leaders in the church—perhaps the largest number in any one church of its size on the district.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 98 Warren St., New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gravel, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of medicine free and post-paid. You run no risk and save doctors' bills. Good Agents wanted. Address: BENTLEY DRUG CO., New York.

ber in any one church of its size on the district. "True and tried" might be set against many a name.

Neally's Corner.—The work here moves on at about the same old pace. As we visit the charges along the Penobscot Valley we are more and more impressed with the fact that an old-time reformation is needed throughout the entire valley to awaken sluggish church members and alarm sinners.

Winterport.—This is Rev. J. P. Simonton's fifth year with this people, and while there are many things to cause the society to feel somewhat discouraged, there are other things to encourage and cheer. A great loss has been sustained in the death of Mr. C. R. Goodwin, who for many years has been one of the most active men of the village in church work. A good man has gone to his reward only a little while after his companion was taken from his side. Both are greatly missed in the church and society. Good congregations continue to cheer the heart of the pastor, and occasionally a request for prayers is heard.

Columbia Falls.—Under date of Aug. 2 Rev. S. O. Young writes: "We had a good day yesterday; our new organ—a present from Mr. Richard Allen—came last week, so we used it yesterday for the first time. It is a good one, fine in tone and finish. All are well pleased with the gift, especially the choir." This is the fourth time within the past few years that Mr. Allen has shown his interest in the M. E. Church in this village, having previously given them an elegant pulpit suite, the means for the outside painting of the church edifice, and a check for \$500, the interest of which is to be applied for the support of the Methodist preacher. All these acts of kindness are highly appreciated by the church and society, but none too highly.

Bucksport.—The year has opened well with this society. Congregations are larger and interest better than a year ago. Three have been received into full membership since Conference, and there are others to come in very soon. This church is among the number that have met with financial losses during the last decade, yet the courage and faith of the loyal band left is truly praiseworthy. In the removal of Prof. Chase and family from this place another loss is sustained. The church and society fully realize it, but congratulate the church where they have gone.

Rockland District.

Belfast.—The general outlook is brighter. A fine choir has been organized, and all departments are well cared for. Three have been baptized and 5 received to membership.

Boothbay Harbor.—A gain is noted on all lines. New furniture has been placed in the dining-room of the parsonage. The claim has been advanced \$100. The benevolences are raised. The pastor was sent to Toronto by the League.

Bremen and West Waldo.—Something is being done. There is a marked increase in the attendance at all services. Four have been baptized. The pastor has been presented with a team.

Camden.—The sum of \$200 has been paid on the debt, thanks to Father Beal and Rev. C. C. Phelan. Two have been baptized, and 5 received to membership. The work at Lincolnville grows in interest.

Clinton.—All departments are in good running order.

Benton.—Seventeen have been baptized and 20 received to membership.

Cushing and South Waldo.—There is a large attendance at all services, with a growing revival interest.

Damariscotta.—General hope pervades the church. Sabbath evenings the vestry is crowded. A fine choir has been organized. Repairs are to be made.

Dresden.—Peace and good-will prevail. A school-house in District No. 10 has been purchased for a chapel.

East Boothbay.—The claim has been advanced \$100. The following improvements are noted: The exterior of the church painted, fine memorial windows in the audience-room and new ones in the vestry, also some interior repairs. South Bristol is doing well.

East Vassalboro.—The foundation of the chapel has been repaired and the building painted.

Chino.—The church has been painted and shingled.

Friendship.—A remodeled and beautified church bears testimony to faith and good works. The audience-room has been newly plastered and frescoed; a large alcove built for choir and pulpit platforms; new hardwood finish placed about the doors and windows; a beautiful new carpet laid, and fine oak pews put in. The vestry has been enlarged and newly tinted. The vestibule has undergone a reconstruction, making it light and attractive. They expended \$1,200, and only \$100 remains as a deficit. The church was reopened Aug. 13.

Georgetown and Arrowsic.—General satisfaction prevails. The charge is being well worked. While the pastor is on his vacation the parsonage is being put in nice condition, the people thus testifying that "a bride is expected."

Montville.—There are some hopeful indications here. At Palermo the work continues prosperous. A League has been organized.

Morrill and Knox.—This charge has been well supplied during the summer, but is now vacant, as the pastor returns to school.

North Vassalboro.—"Money for everything needed" (except the pastor, and he must wait until the end of the year). Such lack of system in these times is indeed deplorable. All interests are well cared for. At Vassalboro some books have been added to the Sunday-school library.

North Waldo.—All is going well. One child has been baptized.

Off's Corner.—Peace and harmony prevail. All services are well sustained.

Northport.—Five have been received to membership. The pastor is now living at the camp-ground.

Pemaquid.—A tower is to be built, and the church newly shingled and painted.

New Harbor.—"A thing of beauty is a joy forever." This sentence will long be a delight to all worshippers. It is beautifully frescoed, has twelve fine memorial windows, and a new carpet. A furnace is to be placed in the basement and other improvements made. Over \$600 has been expended, and less than \$100 remains unpaid. Best of all, souls have been

saved. The reopening took place on July 28 and 29.

Pittston.—The pastor and his wife are comfortably quartered in the home of Mr. Donnell, next door to the church. As usual, he has the work well in hand, and all interests are faithfully attended to. He has purchased and fitted up a fine home in Dresden.

Randolph.—The year opens well. Chelsea gives promise of an advance in salary. Rents are high, and this charge greatly needs a parsonage.

Rockland.—Three have been received on probation, 400 visits made, and 50 new families added to the visiting list. Finances are in good condition. Evangelist Ralph Gilliam is to assist the pastor in September.

Rockport.—Here are large congregations, vigorous social services, and benevolences nearly raised. The parsonage is to be painted.

Round Pond.—Decrease in population and financial ability render gain very difficult. Two children were recently baptized. Bristol continues vigorous. Five have been baptized.

Searesmont.—A good number of books have been added to the Sunday-school library. An organ is to be purchased. The roof of the church is being repaired.

Searesport.—We note several additions to membership. All departments are prosperous.

Sheepscot.—All is going well here.

South Newcastle.—A fine pulpit suite was recently presented by Mr. Hooper, of Boston. At our next visit we expect to see a new organ.

Southport.—The parsonage has been painted. This church has lost another member by death. A few Sabbaths since, we had the pleasure of baptizing the pastor's baby daughter. We also enjoyed a "ministerial clam-bake" and a fishing trip.

South Thomaston and Spruce Head.—This charge continues to prosper, with occasional additions to membership. Here, also, we find great need of a parsonage.

Thomaston.—Several have been baptized and received to membership. An excellent spirit pervades all the services. Two of our best families are just moving away.

Union.—The pastor is full of labor and doing well. He has been assisted at Washington by Geo. P. Billings.

Unity.—The parsonage has been shingled. At Troy many of the people desire the full time of a resident pastor. There is enough work.

Westport.—This place has been well supplied, but the pastor goes to the Theological School in September.

Waldoboro.—Various improvements are noted. The front steps and entrance have been repaired, the windows strengthened with iron rods, the pew backs made higher, the plastering repaired and the fresco retouched. The alcove has been extended to the ground, and finished for the Sunday-school library, and the church has been painted.

Windsor.—This charge has regained hope and good cheer, and a general revival is expected.

Wisconsin.—Several have received baptism. The parsonage is rented, and the pastor lives in the Episcopal rectory. Full and efficient work is being done.

Woolwich.—Twenty-three have been baptized and received to membership. The benevolences are raised in full. All is well.

The visit of Dr. W. H. W. Rees to the district was greatly enjoyed. The interests of the Freedmen's Aid Society were well presented.

The reopenings have been occasions of interest and enjoyment.

The camp-meeting was a season of spiritual profit. The preaching was of a high order, and all home talent. A series of home camp-meetings are to be held throughout the district. We

trust it may be the beginning of a general revival.

Now is the time to secure subscribers to ZION'S HERALD. W. W. O.

New Hampshire Conference.

Hedding Chautauqua.—The Hedding Summer School and Assembly closed Friday evening, Aug. 29. In every respect it has been a success. The first week was devoted to lectures and entertainments, with an Epworth League rally on Thursday. Dr. W. N. Brodbeck gave two thrilling addresses on this day. The lectures by F. L. Knowles on "Alfred Tennyson," and by Rev. W. B. Davenport on "Wendell Phillips," were scholarly productions and highly appreciated. At 11 A. M. each day the superintendent gave free lectures on the American poets.

The Biblical Institute was the order for the second week. Papers were read by Revs. J. M. Durall, S. E. Quimby, L. D. Bragg, G. A. Bowler, D. C. Knowles, G. H. Spencer, G. M. Carl, J. D. Folsom, Wm. Warren, Thos. Whiteside and C. W. Rowley. The presence of Dr. D. D. Dorchester at the institute and his interesting lecture Thursday night were a great inspiration to the ministers. Several of the young preachers were present and took their examinations. Rev. J. M. Durall preached the opening sermon.

The Assembly week opened with a grand concert by Prof. W. E. Thomas, of Boston. This successful musical director quickly formed a chorus of a hundred voices, and the three concerts he gave were of the highest order and greatly enjoyed by all. The lectures this week were given by Rev. N. T. Whitaker, D. D., and Rev. Cyrus Richardson, D. D. Both of these were masterly productions and delighted the people. Dr. Whitaker gave, also, the Recognition Day address on "The Triumphs of Christianity." Two persons received diplomas Friday was G. A. E. Day. At 11 A. M. a reunion meeting was held, and at 2 P. M. addresses were made by Rev. D. C. Knowles, D. D., and Hon. J. G. Crawford. The final grand concert was given Friday night. Too much praise cannot be given to Prof. Thomas for his successful and interesting musical program.

The classes this year in music, French, painting, short-hand, elocution and nature study have been self-supporting.

The Association adopted unanimously a series of resolutions highly complimentary to Rev. D. S. Baketel, the retiring superintendent of instruction, whose labors for the past eleven years have contributed so largely to the success of this enterprise.

Financially, the School and Assembly have been a success, and there is a little money in the treasury after all bills are paid. The ladies' auxiliary, under the leadership of Mrs. S. L. Thompson, deserves a great deal of credit for this state of things financially. The future looks bright for the Hedding Chautauqua. C. H. ROWLEY, Sup.

Concord District.

Weirs Camp-meeting.—"A splendid meeting." "A glorious week." "An inspiration to me." "One of the best meetings in many years." These are some of the numerous expressions of appreciation from the people in attendance upon the camp-meeting that was held Aug. 16-21. The weather was delightful. Every preaching service was held at the stand. Those who have been present for many years say the attendance was the largest in years. The tone of the meeting from the first was highly spiritual. We never heard better singing at a camp-meeting. Rev. J. H. Emerson, of Baker Memorial Church, Concord, led, and Rev. A. L. Smith, of Laconia, handled the organ. They had a fine company of singers to assist them. This was a feature worth a great deal to the meeting. The preaching was excellent, in demonstration of the Spirit. There were several very profitable altar-services, notably that of Thursday afternoon, when Dr. Brodbeck preached. A half-dozen of the society houses maintained services every day. Three or four

(Continued on Page 13.)

A Vain Search.

SEVERAL YEARS AND THOUSANDS OF DOLLARS EXPENDED.

An Expert Accountant and Book-keeper of Detroit Troubled with Hereditary Scrofula in Its Worst Form—Spends a Small Fortune Seeking to Find a Cure.

From the Evening News, Detroit, Mich.

James H. Wallace, the well-known expert accountant and book-keeper of Detroit, Mich., lately had a remarkable experience, and a reporter called at his pretty home, 240 Sixth St., to interview him regarding it. He found Mrs. Wallace in the midst of house-cleaning, and after the reporter stated the object of his visit Mrs. Wallace said: "You had better see Mr. Wallace at the office of C. A. Heberkorn & Co., table manufacturing on Orchard St., and he will tell you of this experience much better than I." A visit was made to the office of the above concern, where Mr. Wallace was seen. "I am," said Mr. Wallace, "yet a young man, still I have suffered untold agonies and tortures. I was born with that awful hereditary disease known as scrofula, and what I suffered cannot be well described."

"The first physicians that treated me said it was a constitutional blood disorder and by constant treatment and diet it might be cured. The blood purifiers and spring remedies I used only made the eruptions more aggressive and painful. In 1888 I was a fearful looking sight, and was in fact repulsive. On my limbs were large ulcers which were very painful, and from which there was a continual discharge. In three years I spent over \$3,000 in medicine and medical services, and grew worse instead of better. I tried the medical baths, and in 1893 went to Medicine Lake, Washington, but was not benefited. I then tried some proprietary medicine, but did not receive any benefit."

"One day in the fall of 1896, while reading the paper, I noticed an article about Dr. Williams' Pink Pills for Pale People, but did not give it much attention. That afternoon, while moving some books, I broke an ulcer on my leg and nearly fainted; the pain made me sick, and I had to stop work. While sitting in the chair I

again noticed the Dr. Williams' Pink Pills article in the newspaper which was lying on the floor. I read it carefully, and immediately decided to give the pills a trial, as the account which I read had been of a case similar to mine. I sent the office boy over to Frank Hoop's drug store for a box, and took some that afternoon. I continued their use, and before I had used one box I noticed an improvement. I grew better rapidly, and all my friends noticed the improvement; and after taking eight boxes there was not a sore on my person.

"I am covered with scars from the ulcers, but since that time I have not seen a single indication of the old trouble. I continued the use of the pills long after I was cured, as I wanted to get my system rid of that awful disease."

"If I only had bought Dr. Williams' Pink Pills for Pale People at the start, I would be thousands of dollars ahead, and have five years of health and happiness instead of torture. To-day I feel like a perfect man, and my doctor says I am entirely rid of my old trouble."

(Signed) JAMES H. WALLACE.

DETROIT, MICH., May 7, 1897.

Before me a Notary Public in and for Wayne County, Michigan, personally appeared James H. Wallace, who being duly sworn, deposed and said that he had read the foregoing statement, and that the same was true.

ROBERT E. HULL, JR., Notary Public.

WAYNE COUNTY, MICH.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

The Family.

WHERE THE SHADE IS.

"He stands brightly where the shade is,
With the keys of Death and Hades."
— Mrs. Barrett Browning's "Fourfold Aspect."

Where the shade is stands the Lord —
When the sun of youth has set,
When each soul is fading fast,
And the dreamer wakes at last,
And surprise and pain have met —
Where the shade is stands the Lord.

Where the shade is stands the Lord —
When again and yet again
Phantom forms of fear or ill
Crowd against the tottering wall,
And the struggle seems in vain —
Where the shade is stands the Lord.

Where the shade is stands the Lord —
When within the broken home
All life's bread seems turned to stone:
Death has come to one alone,
To the other will not come —
Where the shade is stands the Lord.

Where the shade is stands the Lord —
When the faint or fighting breath,
When the drooped or glazing eye,
Show the gates of gloom are nigh,
Opening to the Vale of Death —
Where that shade is stands the Lord.

Where the shade was stood the Lord —
Then life's light won by life's loss —
Light that burned the dark away,
Soft and sweet and strong as day —
Streamed from His all-conquering Cross —
Where the shade was stood the Lord.

Where our shade is, stand, O Lord!
Make us see Thee in our night,
Hear Thy promise through the gloom:
"Lo, I have the keys of doom,
O My children of the light!
Where your shade is stands your Lord."
— REV. S. J. STONE, M. A., in *The Quiver*.

Thoughts for the Thoughtful.

The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine too,
To nourish one small seed.
— Christina G. Rossetti.

"When the forenoons of life are wasted,
There is not much hope of a peaceful
and fruitful evening."

Some people spend their time looking over
rather than overlooking the faults of others.
— Examiner.

The bitterest tears shed over graves are
for words left unsaid and deeds left undone.
"She never knew how I loved her." "He
never knew what he was to me." "I al-
ways meant to make more of our friend-
ship." Such words are the poisoned arrows
which cruel death shoots backward at us
from the sepulchre. — Harriet Beecher Stowe.

God's love is like the atmosphere which
fills up all corners regardless of their
shapes. It is like the flowing river which
spreads its beauty into every creek, and
fills the shallows as well as the deep holes
in its course. It adjusts itself to the hearts
which it visits. Its consistency lies in this,
that it is the same to all. Its earnestness
and thoughtfulness lie in this, that it adapts
itself to all. It is the same pure, true and
beautiful current wherever it goes; but it
possesses the capacity for adapting itself to
each. It is like the ether, rigid yet pen-
etrating, as firm as steel and yet as flexible
as the softest silk. — W. Boyd Carpenter,
D. D.

There are no lives unfinished, incomplete.
God gives each man at birth some work to do.
Some precious stone of strange, prismatic hue
To carve and polish, till it shall be meet
To place within His temple, still and sweet.
Ere that be done the soul may not pass through
The door to grander worlds, to aim more true,
To wider life with love's sweet joys repaid.
And if the working time be short, and earth
With its dear human ties be hard to leave,
Be sure that God, whose thought hath given
these birth,
Still holds for thee the best thou canst receive;
Be sure the soul in passing through that door,
Though losing much, gains infinitely more.
— MABELLE P. CLAPP, in *Christian Leader*.

Do we need a shelter from the sirocco of
temptation? We may find it in Jesus.
Hiding behind Him, taking refuge in the
pavilion of His presence, we are secure.
But the Man Christ Jesus between you and
temptation or adverse circumstances, as
the Roman soldier his shield between him
and the fiery darts of the foe. In days of
tempest He is the impenetrable covert. In
loneliness He is like the murmur of waters
in a dry place. In weariness He is the
shadow of a great rock, beneath which we
may sit with great delight. In other words,
Jesus Christ is the one answer of the soul
to every possible circumstance, to all
emergencies, to the demands and appeals
that constantly knock at the door of our
life. — Rev. F. B. Meyer.

It will not do in this workaday world to
live too much in either the past or the
future. Neither musty memories nor vacu-
ous visions can sustain the healthiest life of
the soul. Yet there are minds of an over-
reminiscent type that are always groaning
under burdens long since decayed into dust
and fighting over and over again battles on
fields where peace was long ago declared.
And so, on the other hand, there are spirits

that seem to feed on the thin air of hope-
less hopes, impractical dreamers who stand
steadfastly gazing up not really into
heaven, but into hazy, misty clouds where
they see no Lord and whence they gain no
inspiration. But duty lies neither in the
past nor in the future. Opportunity is
always conjugated in the present tense.
Now is the day of salvation; here is the
arena for effort; at hand are all decisions
of destinies. — N. Y. Observer.

"What shall I do with this sorrow that
God has sent me?" "Take it up and bear
it, and get a strength and blessing out of
it." "Ah, if I only knew what blessing
there was in it, if I saw how it would help
me, then I could bear it like a plume!"
"What shall I do with this hard, hateful
duty which Christ has laid right in my
way?" "Do it, and grow by doing it."
"Ah, yes; if I could only see that it would
make me grow!" In both these cases do
you not see that what you are begging for
is not more faith, although you think it is,
but sight? You want to see for yourself
the blessing in the sorrow, the strength in
the hard and hateful task. Faith says not,
"I see that it is good for me, and so God
must have sent it," but "God sent it, and
so it must be good for me." — Phillips Brooks.

It is when we are "afraid" that we trust
in God; not in easy times, when things are
going smoothly with us. Not when the sun
shines, but when the tempest blows and
the wind howls about his ears, a man gath-
ers his cloak round him, and cleaves fast to
his supporter. The midnight sea lies all
black; but when it is cut into by the oar, or
divided and churned by the paddle, it flash-
es up into phosphorescence. And so it is
from the tumults and agitation of man's
spirit that there is struck out the light of
man's faith. There is the bit of flint and
the steel that comes hammering against it;
and it is the contact of these two that
brings out the spark. . . . Fear, then, is
the occasion of faith, and faith is fear trans-
formed by the act of our own will, calling
to mind the strength of God, and betaking
ourselves thereto. Therefore, do not won-
der if the two things lie in your hearts to-
gether, and do not say, "I have no faith
because I have some fear," but rather feel
that if there be the least spark of the for-
mer it will turn all the rest into its own
bright substance. Here is the stifling
smoke, coming up from some newly-lighted
fire of green wood, black and choking, and
solid in its coils; but as the fire burns up,
all the smoke-wreaths will be turned into
one flaming spire, full of light and warmth.
Do you turn your smoke into fire, your fear
into faith. Do not be down-hearted if it
takes a while to convert the whole of the
lower and baser into the nobler and higher.
Faith and fear do blend, thank God! They
are as oil and water in a man's soul, and
the oil will float above, and quiet the waves.
"What time I am afraid," — there speak
nature and the heart. "I will trust in
Thee" — there speaks the better man
within, lifting himself above nature and
circumstances, and casting himself into the
extended arms of God, who catches and
keeps him safe. — Alexander MacLaren, D. D.

Dry your tears, mourning children of God!
That look in the hour of departure — pho-
tographed forever on your heart of hearts —
was not the last. When you uttered the
words of the old Roman Christian, "Vale
discessimus," you did so with a happy reser-
vation. It was the farewell of earth alone.
You shall meet again. The earthly light of
the wilderness pillar will not be removed.
Heaven is fatherland and motherland,
brotherland and sisterland. Though its su-
perlative glory will be this, "They shall see
His face, and His name shall be in their
foreheads," yet other faces and names will
not be expunged from the calendars of eter-
nity. There will be the cadence of familiar
tones and chimes in the tide of song which
rolls on forever.

"Though down the long dim avenues of the past
Their swift feet fled,
In His eternity the rooms are vast.
There wait they to be ours at last;
They are not dead."

"And nothing in them dies that was alive;
All that endures
And sanctifies the human must survive.
Of God they are, and in His smile they thrive
Through deathless years."

— J. R. MacDUFF, D. D., in "The Pillar of
the Night."

BREAKING UP THE NEST.

Ada Melville Shaw.

WE were sitting under the trees one
afternoon, listening to the music
of the nest-builders overhead.

"I killed a bird the other day," said my
companion. "It was her own fault, foolish
little thing. She and her mate had made up
their minds to build right on the track of
the big barn-door. Every night when I
went home I had to break up the nest over
which they had been busy all day. Next
morning, they would be at it again in the
same place. One evening when I took the
horse to the barn I saw no sign of my
friends, but as I pushed the door back it
caught on something. I looked to see what
was the matter, and there I found the little
lady builder on the track. In another min-
ute home came the mate, and how he cried
out when he saw his brown wife dead! Why
hadn't they the sense to build in the maple
tree at the corner of the barn?"

How full of spiritual meaning, this tiny
tragedy of one summer hour!

God has prepared safe plans for His chil-
dren — safe occupations, pure friendships,
lofty habits of thought, clean habits of life.
But some other path looks attractive, and
God's birds turn away from the tree-tops
where His sweet breezes blow, His sunshine
kisses the nests, "where no evil thing
cometh." They build on the shining track.

How faithful He is! Again and again He
disturbs them. They only wonder how He
can be so cruel. Surely birds may build
nests? Aye, surely! Surely He commends
success and happiness? Aye, most surely!
Then why is their peace destroyed so ruth-
lessly? "We do not see the harm," they
say, and go back to the old choices. Over
the shining track slides the cruel wheel, and
love, coming home, finds the sweet mate
voiceless and still. The "cruel" hand has
done its worst.

Beloved, when your nest is destroyed,
pause before you rebuild the broken walls.
Love, not cruelty, has thus wrought. "I
would have helped that little sparrow build
in the tree," said my friend. "Instead, I
killed her."

After all, it was a providence — that is to
say, a *providere*, a seeing before. My friend
saw the danger before and wanted to pre-
vent, i. e., *providere*, to come before it to
the rescue of the birds. But birds are short-
sighted. The circle of a warm brown nest
is their horizon of vision. They did not
know that their own lives and the lives of
two, four, six more brown-feathered babies
would be sacrificed, if they were left alone
to build where they chose.

God is our providence. He, with the
vision of divinity, sees the danger ahead.
We, too, are short-sighted. The Father
would prevent trouble for us. Shall we not
heed the warnings? True, we are not much
wiser than birds, and may not understand
them. But even for this He has been a
providence, a coming before, for has He
not said, "If any of you lack wisdom, let
him ask of God who giveth unto all men
liberally and upbraideth not, and it shall be
given him."

Chicago, Ill.

AUNT MARY'S WAY.

"WHAT a sad face your washerwoman
has, Helen," Aunt Mary remarked
across the dinner table.

"Has she?" laughed her niece, pretty Mrs.
Walford. "I hadn't noticed. But I know she
is dreadfully slow about her work. She is al-
ways two or three hours behind the neigh-
borhood in getting the clothes on the line. I
wouldn't keep her only that she is so careful and
particular."

"To be particular and do the work well is a
good deal to be said for any one these helter-
skelter days. She doesn't look strong; do you
know anything about her circumstances?"
asked Aunt Mary.

"Not a thing," Mrs. Walford answered. "I
pay her when her work is done, and ask her no
questions about her affairs. I don't know that
it is any of my business."

"And yet you belong to several charitable so-
cieties," Aunt Mary suggested, softly. "One of
them, I think you said, was called the 'Helping
Hand.'"

"Oh, the 'Helping Hand' is very exclusive,
Aunt Mary," said Mrs. Walford, lightly. "You
have to reach a certain genteel notch before the
tips of its aristocratic fingers are held out to
you."

"Arthur is always ridiculing us," Helen said,
a little petulantly, "but we have done a great
deal of good, Aunt Mary, I can assure you; and
even a society must draw a line somewhere, you
know."

"Yes, I suppose so," Aunt Mary assented,
"though I know very little about such things.
I never belonged to a society in my life."

"Never belonged to a society!" Mrs. Wal-
ford exclaimed in astonishment. "But you
seem so familiar with charitable work; how
have you carried it on?"

"The little I have ever accomplished has been
by individual effort," said Aunt Mary, modestly.

"You must visit our societies, and see how su-
perior organized work is," Mrs. Walford said,
rising. "And oh, yes, Aunt Mary, as you are
going to be here, will you give the woman this
half dollar for me when her work is done?"

As she took the money, Aunt Mary said, im-
pulsively, "Does she do that large washing for
fifty cents?" and then added, hastily, as Mrs.
Walford's face flushed: "Excuse me, Helen, I
spoke thoughtlessly, but I have so many things
to be washed today that I think I ought to add
to this."

"My visitors never pay for their washing,"
Aunt Mary, it belongs with the family wash, of
course; but you must please yourself."

A couple of hours later, Aunt Mary, going to
the kitchen, found the woman waiting, her
thin face pale and drawn, and tired lines around
her lips and eyes. It was a delicate, refined
face, with a gentle patience in it that touched
Aunt Mary's kind heart. She arose and took
down her sun-bonnet as Aunt Mary entered.

"You look very tired," Aunt Mary said, gen-
tly, "don't be in a hurry to go. Come out on
the porch and rest awhile in one of the rockers."
"No, thank you, I cannot stop. I am needed
at home." Then, as Aunt Mary put a dollar in
her hand, she added anxiously: "I cannot
change it. Haven't you a half dollar?"

"You had so many of my clothes, today, I
think you have earned the dollar," Aunt Mary
said, smiling.

An eager look flitted across her face, and she
answered, "It is not usual, I believe, to pay for a
few extra things; and I oughtn't to take it, but
I need it so much, and a half dollar more
would" — she stopped, flushing scarlet and
turned nervously to the door.

Aunt Mary laid a detaining hand on her arm,
and said with gentle sympathy, "Don't think
me intrusive, but will you not tell me your
trouble? I am sure you are carrying a burden —
let me share it."

The sudden tears gushed forth, and the poor
creature sank sobbing into a chair; but she
quickly controlled herself and, looking up wist-
fully, said: "I don't often give way like this; I
hope you will excuse it in me."

Aunt Mary nodded, stroking the toll-worn
hand she held.

"Things are very hard with us just now," she
went on. "My husband has had no work, only
an odd job or so, since the shops closed last
year. We have four children, and I am not very
strong and so slow at my work that we can
hardly get enough for them to eat."

"You are a conscientious worker," Aunt
Mary interposed. "Haven't the societies helped
you?"

"A little at first," the woman answered, "but
they seem to think we are not deserving and
that my husband is idle and shiftless. Heaven
knows he would thankfully take anything to
do, so that he could be earning something.
Oh, why do they not have work enough,
somehow or other, so that all the poor men could
take care of their families? The poor must
work or starve, if they are too proud and honest
to beg or steal." She spoke with passionate
earnestness, then started up suddenly, adding:
"I must go. I ought to have gone at once. Oh,
ma'am, you will understand what a headache I
have, and how grateful I am to you for this extra
half-dollar, when I tell you that my little ones
have had nothing but a scanty breakfast of po-
tatoes today, and will have nothing until I get
home. Robbie, the oldest one, is a cripple, and
takes care of the rest while I am away."

"Why didn't you tell us that your children
were going hungry?" Aunt Mary said, as she
rapidly packed a basket with food. "It is
wicked to let them suffer and not speak of it."

"Nobody ever spoke to me about it before,"
the woman answered, "and it is very hard to
make people listen when they do not want to. I
have tried to sometimes, but I couldn't force my
troubles on them when they didn't care. I've
wished so many times that I could have the
broken pieces of food for my children that I see
thrown away at places where I work."

"Send your husband here in the morning,"
Aunt Mary said. "They need a man to do
chores and take care of the garden, and I will
see that he gets the place. The pay will not be
very much — not more than ten or fifteen dol-
lars a month; but that will help you a little."

"Oh, ma'am, it will be like a fortune to us.
Ten dollars will more than get our food, and to
have it coming steady — oh, you don't know
what a help it will be! I wash for the rent, and
sometimes both of us together manage to get
enough besides to keep the children warm and
something for them to eat; but often they've had
to go hungry. I only wish I could thank you
for all your goodness and so!"

"Never mind," Aunt Mary interrupted kind-
ly, putting the basket in her hand; "we all
must try to help each other."

"I have hired a man for you, Arthur," Aunt
Mary remarked that evening.

"Hired a man for me!" he repeated in sur-
prise.

"Yes," she answered, smiling. "I am going to
be with you for some time, and I want a good
deal of waiting on — getting the horse and buggy
ready for my rides, etc. I will see that he is
paid; he is coming in the morning."

"I have often thought of having some one to
keep the place in order," he replied, "and I
think I shall attend to paying him myself. But
come, now, Aunt Mary, there is something be-
hind this. What is it?"

And she told them the washerwoman's story
— told it so pathetically that Helen's eyes ran
over, and her husband whistled softly.

When she finished he exclaimed: "Why, I
might have given the man work long ago if I
had known! That's what you call individual
effort, is it, Aunt Mary? I think it is a grand
way to do charitable work. Why, it is just giv-
ing a hand to the one nearest you who may be
in trouble and want. That poor soul has been
coming here for months, struggling silently
with her burden, and we have never given her a
kind word even. I like your way, Aunt Mary,
and I am going to begin practicing it at once.
I remember that our gray-headed old porter at
the store has looked downcast for a long time,
and I've joked him about being 'blue.' To-
morrow morning I mean to find out his trouble
and help him if I can."

Aunt Mary patted his shoulder approvingly
as she said: "That is it, Arthur — just give a
hand to lighten the burden of the one nearest
you. If all would do that with kindness and
sympathy, the hard times would bear less heavily
everywhere."

Aunt Mary's way is a good way. Try it. —
LOUISE J. STONE, in *The Standard*.

"A SPOTLESS SISTERHOOD."

Mrs. S. E. Kennedy.

"In shining groups, each stem a pearly ray,
Weird flocks of light within the shadowed
wood,
They dwell aloof, a spotless sisterhood."

WANDERING in the semi-darkness of the "shadowed woods," how easily one falls into the conceit that he is walking in the aisles of some vast cathedral, and that the subdued light which falls about him, making everything seem so weird and ghostly, is that which comes through sombre stained windows. There is little room for surprise, then, when at a little distance he discovers a group of white-robed figures standing erect with heads bowed as if in prayer.

"No Angelus, except the wild bird's lay
Awakes these forest nuns; yet, night and day,
Their heads are bent as if in prayerful mood."

Instinctively his own head droops and he becomes deaf to the many-voiced songsters around him; but, listen as intently as he may, not a word of the prayer reaches his ears—a prayer which he feels certain is a marvel of saintly devotion.

"A spotless sisterhood!" Would that we who gather about the altar in the house of God were as free from stain as these who worship in the temples not made with hands. "And to her was granted that she should be arrayed in fine linen, clean and white." What hinders, then, that our garments should be as immaculate as theirs, "for the fine linen is the righteousness of saints."

How easy we think it would be to be good, could we remain beside the altar. But even here the analogy continues, for these dainty creatures, pure as the snow, soon lose their chastity when brought in contact with influences which savor of the world.

"A touch will mar their snow, and tempests
rude defile."

To this weird denizen of rich dark woods men have given several names, all more or less appropriate according to the bent of the beholder's impression. Were it the privilege of each admirer to choose an appellation, I think I would avail myself of it by applying to these pure creatures that of the "Praying Nun," in harmony with the pretty fancy contained in the quoted lines of Mary Thacher Higginson.

If one is inclined to be superstitious, "Ghost-flower" is not an inappropriate title for so unearthly a creature, and if he seek in vain, he may console himself with the thought that

"In the mist fresh blossoms stray
From spirit-gardens just beyond our ken."

If one ventures to touch, he will not wonder that it is often called "Corpse-plant," for the clammy sensation is suggestive, to say the least. But is it not a pity that so winsome a thing as a flower should bear so dread a name? Or do we mistake when we look so apprehensively upon death?

A characteristic of this curious plant has given it still another name. Its roots are a tangled ball of fibres so much resembling a bird's nest that it is often called by that name. These rootlets strike their sucker-shaped discs into the bark of other roots, usually that of some tree, and, utilizing the sap already made, draw their nutriment from them and thereby do away with the necessity of green foliage.

But the least interesting, most prosaic, and commonest of all names is that of "Indian Pipe." This, of course, is given in reference to its shape which, as little as one likes to acknowledge it, is really very much like that of a pipe. But such a conceit takes all the poetry and beauty from our dainty favorite. Nevertheless there must be prosaic people with prosaic notions, and the best we can do is to accord them the same liberty we claim for ourselves.

Freedom of fancy is the poet's right, and he who taught a lesson from the lilies meant that we should see in all His works that which should remind us of purity and heaven. Let us, then, bow in humble adoration with the "spotless sisterhood," and, like them, keep ever near the altar.

"Each year we seek their virgin haunts, to look
Upon new loveliness, and watch again
Their shy devotions near the singing brook;
Then, mingling in the daisy stir of men,
Forget the vows made in that cloistered nook."
Mooseup Valley, R. I.

In connection with Mrs. Kennedy's interesting article above, we venture to quote for those of our readers not familiar with it, Elaine Goodale's striking poem on "In-

dian Pipe," published in "All Round the Year":—

Death in the wood,—
Death, and a scent of decay;
Death, and a horror that creeps with the blood,
And stiffens the limbs to clay;
For the rains are heavy and slow,
And the leaves are shrunken and wan,
And the winds are sobbing weary and low,
And the life of the year is gone.

Death in the wood,—
Death—that I shuddered and sank where I stood
At the touch of a hand so cold—
At the touch of a hand so cold,
And the sight of a clay-white face,
For I saw the corpse of the friend I loved,
And a hush fell over the place.

Death in the wood,—
Death, and a scent of decay;
Death, and a horror that half understood,
Where black as the dead I lay;
What curse hung over the earth,
What woe to the tribes of men,
That we felt as a death what was made for a birth,
And a birth sinking deathward again!

Death in the wood,—
In the death-pale lips apart;
Death in a whiteness that curdled the blood,
Now black to the very heart;
The wonder by her was formed
Who stands supreme in power;
To show that life by the spirit comes,
She gave us a soulless flower.

And in the *New England Magazine* for August Abbie Farwell Brown thus aptly verifies a legend of the "Indian Pipes":—

The pipes of peace! Erect and white
In this dark, piney place where light
May enter seldom—thus they grow
Up from the mold and mosses low,
Like ghostly shadows of the night.

This was the spot—I know it well.
Here died the chief, so legends tell;
From out the shade a traitor dart
Sped to its mark in that brave heart;
I found an arrow where he fell.

And deep below the moss and mold
They say his bones lie stark and cold;
Yet never dared men seek him here,—
It is so still, so dark, so drear,
The pines so lone, his grave so old.

O pipes of peace, why do ye spring
From this red soil, from that dread Thing?
Could peace for his fierce ashes wait?
A life of war, a death of hate,—
What did that fateful arrow bring?

In happy hunting grounds is he
At one with every enemy?
There doth he puff the peace-pipe slow?—
Lo! Seem those ghostly bowls to glow;
Methinks pale smoke wreaths curl to me.

About Women.

—One of the largest salt works in Oklahoma is owned and operated by two young women, who expect to pay their way through college from the profits of their business.

—At Wood's Holl a women's race was sailed under the auspices of the yacht club on Aug. 13. It proved to be the most interesting race ever sailed in the harbor. The prize, a handsome silver cup, was won by Priscilla Harding, a girl of eleven years. It is said that the skill with which she sailed the yacht was wonderful.

—Washington Street Advent Christian Church, Concord, N. H., has called to its pastorate Mrs. Mary L. Page, widow of the late Elder D. D. Page. She was licensed to preach by the New Hampshire Conference last October, and is the second woman to be licensed in that State.

—Miss Helen Gould's recent gift of \$5,000 to Bishop Vincent will enable him to erect a building which he has long wanted at Chautauque. The structure is to be called the Hall of Christ, and will be used as a gallery and repository for sacred art and literature. It will be the most attractive building on the grounds.

—The wife of the Korean minister is well educated in her own language, and is a student of the Chinese classics. She does not understand English, but is about to commence the study. She is called a very good housewife by her people, and is considered an excellent seamstress, taking pleasure in doing much of the family sewing. Her manner of dress would lead one to regard her as being quite stout, but this appearance is owing to the number of skirts which her caste demands. In Korea a woman of ordinary birth wears one skirt to her gown, and a plane higher allows of two thicknesses, and so on.—*Harper's Bazar.*

—Lady Henry Somerset has engaged passage on the steamship "St. Louis" for Oct. 2. She comes over to attend the conventions of the World's and National W. C. T. U. at Toronto and Buffalo. The proposed entrance of her son, Somers Somerset, on a political career, has engrossed all her time and attention and kept her from leaving home any sooner. The executive committee of the British Woman's Temperance Association meets at Eastnor Castle, Lady Henry's ancestral home, Sept. 26, and this is also detaining her. The annual sermon before both the World's and the National Convention will be delivered by her.

—Miss Jean Ingelow came of a clever family, and when she and her brothers and sisters were children they got up a little magazine of their own, the type being set by school-fellows of her brothers at the house of their clergyman-schoolmaster, who owned a small printing machine. As a child she used also to write poems on the inside of the shutters of her bedroom window, of all odd places, and, after they were one day accidentally discovered by her mother, some of them found their way into print.

Boys and Girls.

"WITH HIM."

Mary E. Hamford.

THE outside door of one of the county infirmary's buildings stood partly open. Twelve-year-old Letitia had set it ajar. She had crept into the hall to view the outer world today. The door behind her, leading from the hall into a ward, was shut, so no draught of air would strike any ill person. Letitia would have been sorry to have the air do mischief to any patient or to the poor, year-old, consumptive baby, who sat, white and listless, in his high chair.

It was not every day Letitia could be around. Many days she lay in her cot. Then the doctor said, "Here's my brave little woman!" in such a way that Letitia knew he cared how much she suffered. The doctor's wife cared, too. She came to the infirmary sometimes. It was the doctor's wife who had told Letitia of the loving Saviour of sin-sick souls, and had led the girl to Christ. Some of the patients felt at times, now, that Letitia was different from what she used to be.

"I don't have a well day very often," thought Letitia now. "I wish I could do something today to help the other patients, for Christ's sake. I can't do much for Him."

Letitia turned. Miss Abby was coming along the hall. Miss Abby was weak-minded, and took great pleasure in a string of buttons. Miss Abby had collected the buttons from friends, and had strung them on a piece of twine. She sat down in the doorway with Letitia, now, and immediately called the girl's attention to the button-string. Letitia listened patiently as she heard once again the oft-repeated story as to where each button came from. Miss Abby babbled on, infinitely pleased to have so attentive a listener.

"There isn't anybody but you does care to look at my button-string real frequent, Letitia," said poor Miss Abby. "I'm very particular about this button-string, very particular! If I was in your place, Letitia, soon as ever I could I'd make a button-string. 'Twill be company for you, when you're old."

Letitia smiled. Once she would not have listened patiently day after day to poor Miss Abby's babbling about her button-string, but now Letitia was trying for Christ's sake to do what she could for other people.

After a while Miss Abby had talked of all the buttons, and Letitia slowly rose.

"I'm going to look at my sweet-peas," said the girl.

Letitia crept down the steps and passed slowly along the bare yard to the corner of the building. The doctor's wife had given Letitia some sweet-pea seeds to plant. The last time Letitia had been well enough to go outdoors the sweet-peas had sent up green tendrils.

Miss Abby presently heard a faint, joyful cry from the house corner.

"They've blossomed!" cried Letitia.

"There are two sweet-pea blossoms!"

Miss Abby stopped fingering the button-string, and tried to understand. Letitia came slowly back, her face radiant, the two pink-and-white sweet-pea blossoms in her hand.

"O Miss Abby, they're so sweet!" cried Letitia.

She held the two blossoms toward Miss Abby. Miss Abby looked, uncomprehendingly, and fell to running over her button-string again. She did not realize at all what the two beautiful pink-and-white sweet-peas were to Letitia. Letitia had already given Miss Abby what she most needed. It was sympathy.

"Nobody but you does care to look at my button-string real frequent, Letitia," repeated poor Miss Abby, gratefully.

"I'm going to show these sweet-peas to the other patients in our ward," said Letitia.

She passed slowly through the hall into her ward. The little consumptive baby could hardly smile when Letitia showed him the flowers, he felt so tired today.

Letitia went very slowly and softly down the passage-way between the cots. She showed the two sweet-peas. Some patients did not look. Others smiled. Others smiled at Letitia. All the patients did not possess pleasant dispositions.

Letitia came to old Mrs. Simmonds.

"I don't know I've seen a sweet-pea for years," said old Mrs. Simmonds, who lay in a cot, with a weight on her right foot. "Mother used to have sweet-peas. Mother loved them."

The old lady's eyes were on Letitia's two flowers, but what Mrs. Simmonds saw was a garden of long ago. It was full of pink-and-white sweet-peas. Over the hard, poverty-marked years of the past there came back to old Mrs. Simmonds the perfume of those flowers. For an instant her eyes grew dim. She was a little girl again in her mother's garden, but Letitia did not know it.

"Thanky, Letitia, for letting me see your posies," said old Mrs. Simmonds.

Letitia hesitated.

"You may keep one sweet-pea," she said.

"May I?" asked old Mrs. Simmonds.

"You're real good, Letitia."

The withered, shaking old hands took one flower, and Letitia went on with the other sweet-pea, showing it to the patients.

The last woman in the ward pushed Letitia's sweet-pea away.

"I don't care for your flower!" said the woman, bitterly. "I don't care for anything, only to have the daylight last! And it's going, fast as it can! It must be three o'clock, now. I hate the night! One lies awake, and thinks of all the misery one's ever lived through, and wonders where one's ever going. You listen at night, and you know all through the building are sick people. You hear a noise, and you think maybe somebody is dying. Some night somebody does die. The ward is so dim and long and lonesome at night! It seems as if your soul might slip away, and no one would care! I hate the night!"

"I used to hate the night, too," said Letitia. "I used to lie awake and cry because I hadn't any mother, and I had pain, and I was afraid I was going to die. But I don't do that any more."

"Are you well enough so you don't lie awake any more, do you mean?" asked the woman. "You don't look so."

"No," answered Letitia. "Today's one of my nice days. The doctor doesn't believe I'll ever be well enough so I won't lie awake at night. But I don't hate the night any more now. The doctor's wife told me a beautiful verse out of the Bible. It's about the Lord Jesus, and it says, 'Who died for us, that, whether we wake or sleep, we should live together with Him.' So, you see, if I'm awake in the night, I'm not frightened any more. I just remember that 'whether I wake or sleep, I'm together with Him.' You're not lonesome when you think of that."

"Aren't you?" asked the woman. "I should think it would frighten you."

"Why, no," said Letitia, softly. "He's my Friend. He's forgiven me my sins."

"How do you know?" asked the woman, sharply.

"I asked Him to," returned Letitia, "and the doctor's wife says, if you really mean it when you ask Him, Jesus does forgive you."

The woman did not answer. Letitia was about to pass on, when the woman stretched out her hand.

"Let's see your flower," she said.

Letitia gave the sweet-pea. The woman looked at it.

"Don't you want to keep it?" asked Letitia. "I've showed it to everybody in this ward."

"Yes," said the woman. "I want it."

During the following night Letitia lay awake in her cot. The old pain had come back, and she could not sleep.

"I don't think I did much good today," she thought. "I'm glad I had two sweet-peas to give away. But that's all! Seems as though I can't do much good on well days, and now, like as not, I shan't have another nice day for a long time."

But Letitia did not know that old Miss Abby, sore-hearted over rude rebuffs she had had from other people, had fallen asleep that night with her button-string in her hand, murmuring gratefully, "Anyhow, Letitia likes my button-string! Letitia'll look at my button-string tomorrow!"

Nor did Letitia know that this night one of her sweet-peas lay crumpled inside sleeping old Mrs. Simmonds' withered hand. Nor did Letitia know that, at the other end of the ward, her other sweet-pea lay pressed against the cheek of a woman whose wakeful eyes looked on towards night's painful, sleepless hours with dread. Yet there came back to the woman the words of Letitia's text, the words concerning Him "who died for us, that, whether we wake or sleep, we should live together with Him." A tear rolled down the woman's cheek and wet the sweet-pea. Might she, too, find comfort in Letitia's text? Could there ever be comfort, and not terror, in those words, "together with Him?"

The long, lonely hours went on. To those who suffered and lay awake the night was much as usual. Yet, through the hours, there went up from this woman in the last cot of the ward an earnest prayer for forgiveness, and the blessed answer of wonderful peace came back to her soul. Letitia's day had not been in vain.

East Oakland, Cal.

Editorial.

JOYFULNESS.

ONLY they who are themselves joyful will be likely to give joy. The physician who would heal the sick must look first to his own health. And he who aims to be a joy-bringer to others must not forswear gladness, or count it a thing unclean. It is a power and a privilege. The kindling eye, the smiling lips, the brow clothed with sunshine, the glowing face—these carry happiness and make good cheer. Chains of sorrow are broken at the coming of such, dungeon doors are opened, clouds of darkness are lifted. Joy has a multiplying power. It is not given us to gloat over, but to gain by it glorious conquests. Let no man despise it, or hide it away as if it were a shame in this world of sadness to be happy. Just because sadness has prevailed upon so many we should lift up the banner of gladness, and, in the name of the blessed God, claim as much of the earth as possible for its possession.

MEASURE FOR MEASURE.

LOVE begets love. Kindness is won by kindness. It is very foolish for us to complain that nobody cares for us; such complaint is self-impeachment. The proper inference from it is that we have not cared much for others. Certainly in nine cases out of ten people are themselves to blame when they are not well treated. This is a matter mostly in our own hands. As a rule we get all the attention and courtesy and consideration that we in any way deserve. If any one claims otherwise, the burden of proof is on him, and he will find it a difficult task to persuade the impartial, unsympathetic public that he has been harshly used.

We wait for others to love us, and seek us, and begin to be good to us, when there is really no sufficient reason for them to begin. Unselfishness on our part is lacking, yet we have much to say about the selfishness of others. We count it extremely hard when we enter a new place that folks do not call on us or welcome us, yet we have never been in the habit of taking any pains about strangers. If we do not find sunshine where we go, it is chiefly because we do not carry it with us. If men do not smile at our coming, it is because there is no smile on our face. People can have love who earnestly desire it and really deserve it.

THE DIVINE HELP IN PERIL.

ONE of the most striking things, to a close observer of human nature, is the unanimity with which men of all classes, in times of peril, cry out for Divine aid. Confront the most heedless, depraved, and blasphemous man with some sudden, life-threatening danger, and his instinctive cry is, "God help me!" Let an atheist come unexpectedly face to face with death, and he forgets his atheism in a strange, importunate, ineradicable testimony to the being and the power of God. Such is the inherent faith of the race in a Divine, Omnipotent Being, and such the universal impulse to seek the refuge of His loving power in every time of peril.

But what a difference there is between the irreligious man's occasional and flitting sense of the Divine nearness and helpfulness and the Christian's perpetual, peace-bringing consciousness of the power that enfolds and sustains his life! Not only in immediate, threatening peril does the Christian feel God's arms underneath him and around him, always, day by day, hour by hour, but there is in his life that abiding, sweet assurance of the Divine shelter and protection.

To illustrate the difference between the irreligious man's sense of God's helpfulness in peril, and the Christian's, imagine a party of Alpine mountain climbers setting out with their guides to ascend one of those almost inaccessible, snow-clad peaks. Some of the party are lashed to their guides by stout ropes; others, though still under the watchful care of the guides, trust to their own clear-headedness and sure-footedness to keep them from falling into the crevasses and over the precipices. The Christian is like one of those who feels, all the way up the glacier or the slope of rock, that strong, firm rope about his waist. He has no haunting fear of sudden blindness, of a misstep, of a rock giving way beneath his feet. All the way from the foot of life's mountain to the top of it he is lashed to Christ! How the very sense of peril itself vanishes!

He can lift up his face to the sublimity of the hills. He can worship God in the sunrise, and the noonday, and the sunset, and the stars; for the fear of the pits and the precipices has gone out of his heart, and the down-looking apprehensiveness out of his life.

Sweet sense of security from present peril, or from peril to come; absolute immunity from the worry and apprehensiveness of life—that is what the Divine helpfulness means to the Christian. There is no strange, unwonted feeling, no wild cry of imprecatory anguish, in his coming near to God in the hour of danger. It is simply the closer nestling of the child to the father; simply the quiet, trustful repetition of the daily prayer for help and guidance. God in Christ is the Christian's ever-present help in times of need. There is no swift coming of distant succor. The Father's arm is round the child, and when the child shrinks from peril, the arm simply tightens its clasp, and the Divine voice whispers: "Fear not, for I am with thee."

COMMISSION ON FEDERATION.

THE last General Conference of the Methodist Episcopal Church authorized the Board of Bishops to appoint a Commission on Federation. This was in response to the action of the General Conference of the Methodist Episcopal Church, South, which appointed such a Commission, and invited such action from our church. At their session in Providence, R. I., our Bishops named three Bishops, three ministers, and three laymen, to act as such Commission, exercising such powers and performing such duties as might come to them under the authorization of the General Conference. The members of this Commission recently held a preliminary meeting for consultation, in Chicago, and instructed the chairman to correspond with the Commission of the Southern Church with reference to the time and place of a joint meeting of the two Commissions. Thus the two churches are beginning negotiations with a view to establishing a better understanding, and giving more practical recognition to the fraternity that has been in existence nominally for several years.

We are not sure that we understand exactly what meaning should be attached to the word "federation" in this connection. It undoubtedly means something good, so that we run no hazard in favoring it, as we intend to favor anything and everything that tends to unify Methodism, and to bring the Methodist people into closer sympathy and into more effective co-operation in the legitimate work of enlarging the kingdom of Jesus Christ among men. It must be that "federation" means mutual respect, mutual confidence, and mutual helpfulness, instead of mutual distrust and hurtful rivalry.

It is not unlikely that the first aim of the Commissions will be to reach a definite understanding of terms. The brethren of the Southern Commission know what "federation" means, as it is the term adopted by the Southern General Conference, and has been in use for several years among the members of that communion. They know just what they mean by it, and their idea of its meaning will be held as authoritative by those who represent us, unless after discussion a modified meaning may be accepted all round. It is to be hoped that ambiguities will all be excluded, and that whatever is done or not done will be so expressed as to leave no room for conflicting interpretations after it is over.

Already some speak of the proposed "federation" as an intended step towards consolidation or organic union. This may or may not be true. It matters little whether it is or not. Consolidation is probably the goal of all American Methodism, but there is no need for hurry about it, nor is it important to raise that question just now, and indeed it should not be raised if it will impede negotiations, or in any wise hinder the promotion of a better understanding. Such is our desire for the best attainable condition of things, that if federation will promote closer fellowship, and remove frictions and unwholesome rivalries, we are ready to encourage it in any form that does not sacrifice the principles of freedom and equality for which the Methodist Episcopal Church has contended through all the years of separation.

The whisper has also been heard in the breezes that "federation" is to be the means of repressing any rising sentiment that may appear in favor of organic union, and thus be made the means of perpetuating the division, and continuing the separate organizations, with a view to the final recognition of geographical bounda-

ries. It is to be hoped that this whisper has nothing better to suggest or support than the sensitiveness of some people who are needlessly apprehensive of danger in all propositions for new relations. If we remember rightly, the word "federation" was first used with reference to what might come out of the Ecumenical Conference of Methodism—a suggestion that a "federation of churches" might be formed to hold a delegated Conference at stated periods, with advisory powers, leaving each branch represented in the federation free to follow the advice or not, each being independent as now. There is no doubt that the influence of Ecumenical Conferences has been good; and so long as they are purely voluntary, without the semblance of official character in them, and their utterances are the spontaneous outgoings of general sentiment, we do not question the expediency of holding them once in a decade; but when even a quasi-official tone is given them, and their advice assumes the slightest authority, making it unpleasant for the denomination that chooses to disregard them, the days of their usefulness will probably have ended.

Of course, world-wide Methodism is greater than the Methodist Episcopal Church, and in some respects the interests of all Methodist churches are identical, as their doctrines and some of their usages are held in common; but it is not possible that the distinctive features of one branch of Methodism shall be subordinated to what is common to the others, except when consolidation is the end proposed. So long as separate organizations are maintained, each body must be independent, and so completely independent that an ecumenical council, with the least pretension to authority to advise or direct its legislation, will not be tolerated. If the federation of churches contemplated in the appointment of these Commissions on Federation is expected to result in the establishment of a council or Ecumenical Conference, which, in its turn, is to take the place of union, or to supersede the necessity of union, or to perpetuate and sanction existing divisions, we have yet to be persuaded of its utility. We are not to be understood as opposing federation. The General Conferences have so far favored this advanced movement as to appoint or authorize the appointment of these Commissions, and it behooves the churches to see to it that no obstructions be thrown in the way of the most cordial effort to arrive at an understanding of the meaning of federation, and to realize all the practical advantages that may come from it.

The chairman of our Commission, Bishop Merrill, is pretty strongly committed to organic union, he having written the first book published on that subject, and it is not likely that he will favor any temporary device to postpone the consummation of what he regards as the best thing for Methodism. He has given evidence of pretty thorough knowledge of the history of the separation, and knows as well as any one the positions and the spirit of the parties to the controversies of the past, and yet he is as anxious for cordial relations between the churches as any one can be on either side. By the way, his little book on the organic union of Methodism might be read to the advantage of those who wish to be qualified to look into this matter of "federation." The other members of the Commission are men well qualified to fill the delicate duty assigned them, and we entertain no thought that the discussions of the Joint Commission will be other than intelligent, fraternal, liberal, and Christian; or that their conclusions will fail to accord with the growing sentiment of the times, which favors the reduction of all antagonisms, rivalries, frictions, and alienations to the lowest possible degree. In a word, we hail the Joint Commission as having in it the possibility of much good, and bespeak for it the prayers of the church that wisdom may guide its deliberations, and that Providence may bring out of it righteous and helpful results.

A Hard Question to Answer.

ON our third and fourth pages this week ten leading laymen reply to the inquiry: "Is it Possible to Do Business upon Absolutely Christian Principles?" It is a very hard question to answer. If any readers think otherwise, let them attempt to write out a reply. The inquiry reduces itself practically to this proposition: Can business be done strictly according to the teachings of Jesus Christ? The mind that was in Christ concerning the practical relations of man with man is best expressed in the Sermon on the Mount. Can business be done according to the principles of human conduct taught in that Sermon? We have often asked ministers to discuss this question in our

columns, but we now turn to the laymen, who have to face these matters more directly and sternly, for their opinions. No more important and pungent inquiry can be addressed to the disciples of Jesus Christ. These ten respondents deal frankly and discriminatingly with the problem. We trust that they will succeed in making the subject very personal to every one of our readers.

Personals.

—Rev. M. C. Wilcox, Ph. D., returns to his work in China, Sept. 21.

—Bishop Thoburn has been detained in Naini Tal, India, a month longer than was anticipated, as it was necessary to straighten the broken arm after it had begun to knit.

—Dr. Charles A. Berry, of London, invited soon after the death of Mr. Beecher to become pastor of Plymouth Church, will visit this country again early in November.

—Miss Jennie S. Farwell, on her way to this country from South America, has been stopping for a few days in London. She left Liverpool for New York, Aug. 24, on the "Aurania."

—The following card was laid upon the editor's desk on Saturday during his absence from the office: "Rev. Geo. W. Martin, D. D., LL. D., North Bend, Neb., North Nebraska Conference."

—Announcement is made of the marriage of Rev. Wesley E. Curtis, of the Malaysia Conference, and Miss Mary Eleanor Carr, daughter of Rev. Dr. J. M. Carr, of Cambridge, O., at Penang.

—Miss Hattie Davis, a W. F. M. S. missionary at Peking, who went out to China eight years ago from Court St. Church, Flint, Mich., but has been at home on furlough for the past year, passed away last week.

—Dr. Daniel Dorchester has just completed, at the request of the Book Agents at New York, a revision of Porter's "Compendium of Methodism." It is about twenty years since the original work was prepared.

—Dr. Rosetta Sherwood-Hall, who was sent to Korea by the W. F. M. S., and married Dr. Hall in a couple of years (her husband dying during the time of the war), will return to Korea in October under the auspices of the W. F. M. S.

—Little Robert, son of Rev. D. S. Spencer, of Nagoya, Japan, fell into a well twenty feet deep, breaking his right leg half-way between hip and knee, and the right arm at the wrist. A Japanese workman near by saved the boy from drowning.

—In the Naval Veterans' list of officers for the ensuing year, completed last week at the G. A. R. encampment at Buffalo, we note the name of J. F. R. Fos, of Minneapolis, Minn., stepson of Dr. Wm. McDonald, with the rank of Commodore.

—Miss Myra Scribner, of Lyndon, Vt., daughter of the late Rev. Austin Scribner, of the Vermont Conference, a graduate of Montpelier Seminary, and an accomplished music teacher, was recently married to Myron B. Yaw, of Enosburgh Falls. Mr. Yaw is a graduate of Montpelier Seminary and Wesleyan University, a young man of marked worth and promise.

—Mrs. Margaret B. Jones, who opened the first organized work among Korean women outside of Seoul, at Chemulpo and on the island of Kangwha, returns to her "beloved Koreans" again in the autumn, sailing from Vancouver, Oct. 11.

—Bishop Hartzell, writing from London, Aug. 17, says: "I am here for a few days en route to South and East Africa. I am very well indeed. The outlook for our work in Africa is excellent. I have been enabled to travel over one thousand miles in the interior, in Sierra Leone, Liberia, on the Congo, and in Angola. My heart has been wonderfully stirred, and led to cry unto God on behalf of the multitudes of pagan humanity among whom I have traveled."

—There are not a half-dozen men in our great denomination to whom we more gladly listen than to Dr. W. F. Oldham, of Ohio Wesleyan University, Delaware. He always has something to say, and says it with most fascinating and convincing power. We heard him last week at Ashbury Grove, and he was equally interesting, eloquent and thrilling. He is to lecture on Thursday evening, Sept. 2, at Tremont St. Church, upon "Lights and Shadows in India." The lecture will be finely illustrated. No one of our readers who is able to hear it should lose this lecture. Dr. Oldham was born in India, and is thoroughly familiar with that wonderfully interesting land and its peoples.

—A former pastor of the late Dr. William Rice, of Springfield, in writing of him, says: "He was the pastor's most tender, sympathetic and helpful friend and supporter. All the Methodist ministers of the city and vicinity felt that they had in Dr. Rice a most devoted friend." In no circle outside his family, perhaps, will he be so greatly missed, and the loss of his influence be so deeply felt, as among the Methodist ministers of the West District. He was a father to them, in love, counsel and courage. A friend tells us that when Revs. Wallace MacMullen, William Rice Newhall, Liverus H. Dorchester, Frederick H. Knight and Charles A. Littlefield were stationed in Springfield, at the same time, Dr. Rice greatly loved them and was very proud of them, speaking of them as his "double pony team" that he would match against any five ministers anywhere.

— Bishop Foster and family, who have spent the summer at Cottage City, have returned to their home in this city.

— Rev. H. D. Weston, D. D., of Sea Cliff, N. Y., called at this office last week on his way to the White Mountains for a brief stay.

— The many friends of Dr. Henry Cox in New England will be pained to learn of his serious illness at his home in Ayusa, Cal. The physicians give but little hope of his recovery.

— Commander and Mrs. Booth-Tucker of the Salvation Army have returned from their visit to England. Arrangements have been made for General Booth to visit America next January.

— Rev. William W. Foster, Jr., pastor of the First Methodist Church, Amsterdam, N. Y., is elected president of Rust University, at Holly Springs, Miss., to succeed Rev. C. E. Libby, D. D., who resigned the position.

— Bishop Mallalieu has gone West to preside at the sessions of the following Conferences: Cincinnati, Springfield, O., Sept. 1; Kentucky, Pineville, Ky., Sept. 8; Central Ohio, Lepsic, O., Sept. 22; West Virginia, Morgantown, W. Va., Sept. 29.

— Miss Eva F. Pike, for the past six years director of music in Wesleyan Academy, Wilbraham, has been elected to the same position in Randolph-Macon Institute, at Danville, Va. Miss Pike is a graduate of the New England Conservatory of Music, and has taught with success in Maine Wesleyan Seminary, Mt. Holyoke Seminary, and East Maine Conference Seminary, as well as at Wilbraham.

— We are pained to learn of the sudden decease of Mrs. Geo. W. Simonson, wife of the pastor at Spencer. While at Sterling camp-ground she was attacked with pneumonia, and died after a short illness. The Spencer Church, in which she was so efficient a helper, is plunged into the deepest sorrow by the sad event. The funeral services were held in the church, Aug. 26.

— The West London Sisterhood will be represented by Sister Lily at the World's Woman's Christian Temperance Union meetings at Toronto. Sister Lily will remain on this side the Atlantic until Nov. 3, and during her stay she will be available for a limited number of dates to represent her work. Any churches desiring her services should communicate with her in care of Dr. Cadman, 7th Ave. and 14th St., New York City.

— Letters received lately from Dr. Hugh Johnston, the absent pastor of Metropolitan Church, Washington, indicate that he is enjoying his well-earned vacation. Shortly after his arrival at Liverpool he had a conversation with Rev. Dr. Watson ("an Maclaren"), with whom he had pleasant intercourse when the distinguished litterateur was visiting in Washington last winter. After a facetious introduction to the mother Conference of Methodism by the newly-elected president, Dr. Watkinson, he was honored with the rather unusual request for an address. Dr. Johnston is known in England not alone by his sketches of travel, but also through his friendship with Dr. W. M. Panshon, whose memory is still held dear by the English Wesleyans. It is somewhat of a coincidence that Dr. Panshon assisted at the dedication of the church of which his American biographer is now pastor.

— Mrs. William Nunn, one of the best known women of Kentucky, who died recently at the age of 82, was the mother of Rev. Dr. Howard Henderson, of Cincinnati Conference. She first married Prof. Howard M. Henderson, a college president; and after his death, was united in marriage with William Nunn, the uncle of John P. Durbin, a man of large wealth in Millersburg, Ky. Their elegant home, known as "Forest Hill," was noted for its hospitality. Bishop McTear called Mrs. Nunn "the Lady Huntington of Southern Methodism." She was a thorough classical scholar, and possessed all the feminine accomplishments, keeping up her music until she was fourscore, and executing some fine specimens of embroidery after she passed her eightieth milestone. The Methodist Church at Millersburg begged the privilege of her burial in the village cemetery, that they might keep her grave green.

Brieflets.

An ingathering of 1,120 souls during the last twelve months is reported by Rev. John Paton, the well-known missionary to the New Hebrides. The *N. Y. Observer* exclaims: "Over such good news we might well sing the doxology one thousand one hundred and twenty times! This is a glorious harvest."

Portland, Oregon, Y. M. C. A. has been deeded a lot worth \$1,000 by John Dolan, a Roman Catholic, who declares: "I differ with you in a great many things; but I firmly believe that an American city without schools, churches, and a Young Men's Christian Association would be a failure, and I am glad to contribute to so worthy a cause."

No reader should fail to turn to the second page and study Dr. Alfred Neen's calm, concise, candid presentation of "A Historical Glance" at the temperance problem—the first in a promised series of "Temperance Topics."

The *Pittsburg Christian Advocate* does well in speaking plainly in regard to one of the most

prevalent and harmful heresies of our day: "The most conspicuous misnomer in the world is 'Christian Science'; for what calls itself by this high-sounding name is neither Christian nor science. It is worse even than that remarkable misnomer, 'The Holy Roman Empire,' which was not holy, nor Roman, nor an empire. Christian science, so-called, scoffs at evangelical Christianity, and draws away its deluded victims from Christian churches."

The *Advertiser* of this city is responsible for the following: "Prof. John Bascom of Williamstown will probably be the prohibition candidate for governor this fall. He is the only man now mentioned in this connection, and there is no prospect of any Klondike rush among the third party leaders for the honor of heading the ticket."

At the term of the Supreme Court just held in Bangor, Me., \$8,200 was collected in fines from saloon-keepers for the violation of the prohibition law. We recently heard a Methodist minister say in public that there were more than three hundred places in the city of Portland where liquor was sold. Every intelligent person living in the cities of Maine knows that prohibition does not prohibit.

A Purify Conference will precede the National W. C. T. U. convention at Buffalo, Mary Wood-Allen, superintendent of the Purify department, conducting the sessions. Addresses will be made by Mrs. Isabel Wing Lake, Mrs. Charlton Edholm, Mrs. Dora Webb, Mrs. J. H. Kellogg, Mrs. Mabel L. Conklin, and others.

The American Bible Society announces that a large folio Bible in the English language has been specially prepared as a gift to the Emperor of Japan and sent to Yokohama. It will be formally presented at the first fitting opportunity after the Emperor's return to Tokyo in the autumn. The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Japanese Scriptures.

One of Dr. Alexander McKenzie's greatest sermons is entitled by him, "Repeating the Life of Christ." It was delivered before the students at Northfield, and is published in a pamphlet under the general title, "Select Northfield Sermons." The one thought which the preacher utters with signal force is, that to be a Christian is only to learn to repeat the life of Christ. How simple and practical is such a life! First, it is essential to know the real Christ historically, and then to seek in every situation in life to do just as He would if in the same place. A very different world would this be if the disciples of Christ actually set about doing that one thing.

The transportation of the books from the old location of the library in the Capitol to the new Library of Congress is attended by some amusing features. The books, after careful marking of both classification and shelving, are placed in boxes and literally shot down a wooden chute to the eastern area of the Capitol grounds. They are then transported in wagons, and, arriving at the new building, are placed in a huge vat. The horrified looker-on sees the mass of an ordinary hose-pipe directed into the vat of dusty tomes, but it is a stream of air that is forthcoming, and the dust is in a second everywhere but on the books. They are then carried up to their proper location in the new stacks. Some weeks will elapse before this work is properly and entirely completed.

The American Bible Society has received recent letters from Peru which state that four of the men who have been most prominent in obstructing the circulation of Bibles and evangelical work in that country, have died within twelve months. They are the Bishop of Arequipa, who in 1889 observed Mr. Penzotti selling a New Testament in the street, and ordered a gendarme to arrest him and his coadjutors; La Jans, who stopped the entry of Bibles at the custom house in Callao, on the ground that he needed to consult the government respecting the legality of clearing such publications; Quinones, who ordered the mission schools to be closed; and the Padre Vesa, the parish priest of Santa Rosa, who had been conspicuous in throwing obstructions in the way of evangelical work.

As an illustration of the slovenly manner in which Methodist doings are "served up" in the daily press, we note that the brief report of the services of a single day at the Sterling Junction camp-ground, which appeared in the *Boston Journal* of Aug. 27, contained nearly as many errors as there were lines. There are some of the more noticeable mistakes: Dr. N. T. Whitaker is given the initials "M. C." The name of Mansford is misspelled. Dr. W. F. Oldham is called "F. H." in one place and "E. H." in another. Dr. S. F. Upham, of Drew Theological Seminary, is mentioned as "F. H. Upham, of Gould Theological Seminary." And it is stated that "the camp-meeting will close at midnight tomorrow." When did a camp-meeting at Sterling close at "midnight?"

It is doubted if the Grand Army, in any of its annual encampments, ever had a grander or more enthusiastic meeting than this year at Buffalo. President McKinley, as a comrade, by his genial, sympathetic and unaffected presence

and thrilling addresses, added much interest and joy to the occasion. At the camp-fire held in Delaware Avenue Methodist Episcopal Church the President was received with great enthusiasm, and in a most happy speech said, in part: "It has been thirty-six years since the beginning of the great civil war and thirty-two years since its close. It seems not so long nor so far away, and when we remember that more than a million of the soldiers of that war still survive, and that in this noble city tonight are the representatives of that grand army that ever fought for human liberty, in the holiest cause in which mankind ever engaged, it seems almost impossible that we are a third of a century from the close of that great struggle."

Can any of our readers comply with Bishop Warren's request? He writes from University Park, Cal., as follows:—

"Can any reader of the *HERALD* send me the music and words of a song popular in New England over fifty years ago, of which the following is one stanza?"

"Sweet thou not that stream before thee
Darkly winding through the vale?
When its deadly waves roll o'er thee,
Then will not thy course fail?
No, I'm bound for the kingdom;
Will you go to glory with me?
O balisla! O praise ye the Lord!"

"I also greatly wish for a copy of the 'Wesleyan Hymn' or other singing-books of the period, to add to the collection of the Hitt School of Theology."

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD

XVII.

Prof. W. T. Davidson, D. D.

READERS of the *HERALD* will probably welcome some account of the Wesleyan Conference in Leeds, which has just closed its sessions. Be it well understood that these assemblies are like Annual Conferences on the American side of the Atlantic in the sense that they are held yearly, but in reality they are more like General Conferences, in that they are legislative as well as administrative, and in the interest and importance which attaches to their proceedings. It were often to be desired in the Methodism of this country that fresh legislation were not quite so easily procurable, and that constitutional changes were of necessity reserved for a time instead of being liable to be discussed from year to year. But with us the greater questions of constitution-making and the lesser ones of executive administration are often closely bound up together, and the good sense of the church prevents for the most part any excessive reopening of important questions; so that in practice our system does not work badly.

The excitement of the opening session circles round the election of the President. This year the first two names on the list—i. e., those who obtained second and third places last year—were W. L. Watkinson and H. P. Hughes, neither of whom needs any introduction to American readers. Mr. Watkinson, who was elected by an unusually large majority, is Mr. Hughes' senior by at least ten years, and the element of age always weighs largely with the Conference. It is well known, also, that Mr. Watkinson is as markedly a representative of conservatism as Mr. Hughes is of liberalism. It would, however, be a mistake to lay too great stress upon that fact in accounting for the choice. The Conference is neither conservative nor liberal in any abstract sense of the word; or it may be conservative today and liberal tomorrow, or vice versa. It honors ability of all kinds, high character of all types, and faithful service in all departments. Meanwhile, the President for the year is understood to be everybody's choice, and Mr. Watkinson's general popularity makes it easy for those who did not vote for him to be thoroughly loyal to him. In the chair he surprised most people by keeping better order than any of his predecessors for some time past. Truth to say, the Wesleyan Conference does not abide so strictly by rigid order as some other ecclesiastical assemblies. It retains much of its original character as a friendly gathering of brethren who have a great deal of business to transact with one another, in addition to that which is formally before the house. Mr. Watkinson proved himself admirably fitted for his part by appearing as a strict disciplinarian with a strong sense of humor; the discipline supplied the cast-iron and the humor the oil, so the machine worked well.

Much of the Conference business is necessarily of the nature of routine. Yet even this, which must be got through year after year, can only appear dry and mechanical to those who have no power to look beneath the surface. The personal and religious character of the ministry is one of the first subjects in order of time, as in order of importance. Happily, this now occupies very little time. The time this year was chiefly taken up with one or two questions of mal-administration—very important in their place, but not touching character in the usual sense of the word. Another yearly recurring feature is the reading of obituaries—the yearly death-roll. This solemn duty becomes a religious service of a sad, but often very inspiring and helpful, kind. The losses this year included men who will be greatly missed—J. Ernest Clapham, David C. Ingram, J. Samuel Jones—names which will be recognized by some readers in America, though the very excellence of their service was such that their loss touches the inner rather than the outer relations of our church life. Mr. Clapham, perhaps the best known of all, was eminent as an

ecclesiastical statesman and administrator rather than as theologian or orator, though he excelled both in the pulpit and on the platform.

It is cheering to note, as the older generation passes, that the rising men of the ministry are quite up to the average of ability, if not above it. Great names are perhaps fewer among us than they were, but the average attainment of excellence is higher. It is dangerous to make such generalizations, and, after all, what constitutes "greatness"? But probably the statement just made is not far from the mark, and the result on the whole is satisfactory, if it is not implied that originality and real force of character is rarer than it was. Our unique President is at least one proof that we do not turn out ministers all of one type; the roll of presidents for the last twenty years, which includes men of the most diverse character and genius, would furnish another proof; while a single day spent in the Conference during active debates would settle the question. Neither the scholar, nor the administrator, nor the preacher, nor the *litterateur*, nor the saintly recluse, nor the genial pastor—may I borrow one of your words and add, nor the "crank"?—is conspicuous by his absence. The Conference can show abundant specimens of all types except the last; that particular type exists, but does not flourish in the process of natural selection which is silently but busily securing the survival of the fittest.

One of the chief controversial questions this year was concerning the "order of sessions"—a title which explains nothing to the uninitiated. Expressed simply, the discussion concerned the true relations between the pastoral and representative sessions of the Conference; or between the work done by ministers alone, dealing with character, doctrine, discipline and kindred subjects, and the work done by laymen and ministers together, dealing with all questions of finance and all questions of administration bound up with finance, that is, the mass of ecclesiastical business. The details of the controversy need not here be entered into; suffice it to say that changes in the order and outline of business are seen on both sides to imply much more than appears upon the surface, and they need to be carefully considered, if due justice is to be done both to ministers and to laymen and to the various kinds of work represented by the two "sessions" in question. The point at issue can hardly be said to be the importance of the work of lay-representatives, which is fully conceded on all sides. Few churches have nobler or more loyal laymen than we. But it has been feared lest, in giving more weight and importance to this element in our chief deliberative assembly, the responsibilities and authority of the pastorate should be in any way imperiled. The one side held that this danger was a real one, the other declared it to be imaginary. The conclusion arrived at was, that while by general consent the election of president and secretary is to remain in the hands of ministers, the rearrangement of business which is proposed is to be considered by committees during the year. The vote which determined this was a narrow one, showing that the representatives (including ministers and laymen) were pretty equally divided. Some warmth has naturally been engendered by this discussion, but no serious jealousy or ill-feeling of any kind exists. Much graver questions have been settled during the lifetime of the present generation by virtually unanimous consent, and there is every hope that ere long in this matter all may be of one mind.

The Wesleyan Methodist Church does not in the main use forms of prayer or liturgical services. In a relatively small number of chapels a liturgy is used in the morning service only, and we have forms of service for baptism and the Lord's Supper. There are some other occasions, also, at which an order and form of service are found convenient, and during the last two or three years the work of preparing or revising these forms has been undertaken. I refer especially to the recognition of new members and the annual covenant service, held on the first Sunday of the new year. The patient work of committees has met with the fate such work usually receives at the hands of large, heterogeneous assemblies. Every one has abundant criticism ready, and those who try to please everybody end by pleasing nobody. It is not the easiest thing in the world to compose a liturgical form, as Archbishops of Canterbury are yearly proving; but to revise a liturgical form so as to satisfy some two thousand various critics, each one finding the road to distinction in attack rather than defence, would surely puzzle a council of archbishops. The matter ended this year in a compromise. "Authorized" and "Revised" versions are to run side by side for a while, and that which proves best suited for its purpose will win its own way to approval. Sundry morals, however, may be drawn from the story in this instance. Some would say the chief lesson to be learned was to avoid liturgical forms altogether, i. e., when all cannot agree upon a form of government, subside into anarchy. Others would say, never revise and never explain. But all wise men would probably concur in the advice not to accept a place upon a Liturgical Revision Committee.

One of the most interesting features of the Conference has been the delivery of a very notable Farnley Lecture, by Rev. J. Scott Lidgett, warden of the Bermondsey Settlement. Its subject was, "The Spiritual Principle of the Atonement," and the lecture has been spoken of as likely to prove a theological landmark. In any case, an account of it must be reserved for another article.

Handsworth College, Birmingham, Eng.

The Sunday School.

THIRD QUARTER. LESSON XI.

Sunday, September 12.

Rom. 12: 9-21.

Rev. W. O. Holway, D. D., U. S. N.

CHRISTIAN LIVING.

I. Preliminary.

1. Golden Text: *He not overcame of evil, but overcame evil with good.*—Rom. 12: 21.
2. Date: A. D. 58.
3. Place: Corinth.
4. Home Readings: *Monday*—Rom. 12: 1-8. *Tuesday*—Rom. 12: 9-21. *Wednesday*—Rom. 13: 1-10. *Thursday*—Psalm 24. *Friday*—Rom. 6: 11-23. *Saturday*—Matt. 5: 1-16. *Sunday*—Eph. 5: 1-2.

II. Introductory.

The apostle is enforcing Christian duties. He exhorts the Roman disciples to permit no taint of hypocrisy in their love; to recoil from whatever is evil, but to be wedded to whatever is good; to be tender in their mutual affection for one another, unselfishly eager that others rather than themselves should be honored. Their diligence in serving the Lord should never be hindered by sloth, rather their spirit should be fervent, intense. In the hope that is set before them they should continually rejoice; in the inevitable tribulations which await them they should be patient, never forgetting that persistent prayer availeth much. The destitute among the brethren should not lack their sympathetic bounty. Opportunities for showing hospitality should be welcomed. He bids them invoke blessings rather than curses upon their persecutors; to be quick to feel the joys or the sorrows of others, meeting tears with tears, smiles with smiles. He exhorts them to recognize the common tie which binds them together, and therefore to "be of the same mind" or disposition, not aspiring to high positions or seeking the society of the more highly favored, thus causing cliques and breaking unity, but rather to have respect to the lowly, and thus mortify personal conceit. Evil treatment is not to be paid back in kind. Their Christian conduct should be so honorable as to command the respect of all. A peaceable disposition towards others should be cultivated and practiced, as far as possible, in individual cases. For the wrongs and insults which they would be called upon to suffer they should restrain all uprisings of a revengeful temper, letting God's wrath take care of the offender, even as He Himself had promised—"I will repay, saith the Lord." It was left to them therefore to follow out the law of love, feeding an enemy if he be hungry and relieving his thirst, shaming him thereby with such "coals of fire" as Christians may lawfully use. In this way they would not be "overcome of evil," but would "overcome evil with good."

III. Expository.

9. Let love be without dissimulation (R. V., "without hypocrisy")—genuine, unfeigned; not mere politeness, but sincere brotherly love. Abhor that which is evil, etc.—These are principles in the original—"abhorring," "cleaving." "Paul means that love is not pure except when it is the declared enemy of evil, even in the person of those whom we love, and that it applies all its energy to labor for their progress in goodness. Destitute of this moral rectitude, which is the spirit of holiness, love is only a form of selfishness" (Godet).
10. Be kindly affectioned one to another, etc. (R. V., "in love of the brethren be tenderly affectioned one to another").—"Love a brother Christian with the affection of a natural brother" (Clarke). "The word 'kindly,' implying this kind, was originally 'kindred,' belonging to 'kindred.' The affection should be tender, delicate, courteous in expression" (Peloubet). In honor preferring one another—outdoing, anticipating one another; trying to be foremost in showing honor. "Christianity is the genuine article, of which the world's etiquette is the counterfeit, and often a very bad counterfeit" (Curry).
11. Not slothful in business (R. V., "in diligence not slothful")—doing with our might, in religion as well as in business; energetic Christians. Fervent in spirit—"soothing hot" inside; flaming with zeal. Serving the Lord.—"The subject is, the character of our zeal for God. In it we are not to be slothful, but fervent in spirit—and that, as servants of God. A very similar reminiscence of this relation to God occurs in Col. 3: 22-24" (Aiford).
- 12, 13. Rejoicing in hope—of the glorious hereafter. Patient in tribulation.—Our "light affliction which is but for a moment." Continuing instant (R. V., "steadfastly") in prayer—making prayer one's "vital breath,"

one's "native air." "Here it is more lively to retain the order and the verbs of the original: 'In hope, rejoicing; in tribulation, enduring; in prayer, persevering.' Each of these exercises helps the other. If our hope of glory is so assured that it is a rejoicing hope, we shall find the spirit of endurance in tribulation natural and easy; but since it is prayer which strengthens the faith which begets hope, and lifts it up into an assured and joyful expectancy, and since our patience in tribulation is fed by this, it will be seen that all depends on our perseverance in prayer" (J. F. and B.). Distributing to the necessities of saints (R. V., "communicating to the necessities of the saints")—sharing with the needy brethren. Given to hospitality.—"He does not say doing it, but 'given' to it, so as to instruct us not to wait for those that shall ask it, and see when they will come to us, but to run to them and be 'given' to finding them" (Chrysostom).

14, 15. Bless them which (R. V., "that") persecute you—taken from the Sermon on the Mount, which, if not published in some document at that time, must have been known by tradition, for some of its precepts are frequently cited in the Epistles. Bless and curse not.—This difficult duty is emphasized by repetition and by the negative form. The meaning is, "Bless those who try to harm you, in your unuttered feelings, in plans for their good, in words spoken of or to them, in words of prayer to God in their behalf. Give good words to those who give you bad words" (Doherty). Rejoice . . . weep—"laugh with the laughing, sorrow with the sorrowing" (Curry).

What a beautiful spirit of sympathy with the joys and sorrows of others is here inculcated! But it is only one charming phase of the unselfish character which belongs to all living Christianity. What a world will ours be when this becomes its reigning spirit! Of the two, however, it is more easy to sympathize with another's sorrows than his joys, because in the one case he needs us; in the other, not. But just for this reason the latter is the more disinterested, and so the nobler (J. F. and B.).

16. Be of the same mind one towards another—recognizing "the common bond which binds all Christians to each other, whatever diversity of station, cultivation, temperament or gifts may obtain among them" (J. F. and B.). Mind not high things—R. V., "set not your mind on high things;" don't be ambitious or aspiring, for this will tend to jealousy, and pride, and division. Condescend to men of low estate—R. V., "condescend to things that are lowly." Be not wise in your own conceits—so that you will feel above lowly things. "Conceit may puff a man up, but never prop him up" (Ruskin).

17. Recompense (R. V., "render") to no man evil for evil.—It is natural to do this, but it is utterly opposed to the spirit and requirements of Christianity. Provide things honest (R. V., "take thought for things honorable") in the sight of all men.—"The idea (which is from Prov. 3: 4) is the care which Christians should take so to demean themselves as to command the respect of all men (J. F. and B.). Be careful so to present your Christian character before the world as to win its moral respect. Study to make Christianity appear honorable in your character" (Whedon).

18. If it be possible, as much as lieth in you (R. V., "as much as in you lieth") live peaceably (R. V., "be at peace") with all men.—The emphasis is on "you;" so far as it rests with you, live peaceably. "It is not always possible to be at peace with others; first pure, then peaceable (James 3: 17) is the universal law of Christian character and conduct, but 'all your part is to be at peace; whether you actually live peaceably or not will depend, then, solely on how others behave towards you'" (Abbott).

19. Dearly beloved (R. V. omits "dearly").—"The more difficult this duty, the more affectionately does the apostle address his readers, with this word" (Tholuck). Avenge not yourselves.—"It is true that retributive judgment is a vital element in the administration of the universe. Wrong must be redressed, righteous anger must be appeased, and law must be vindicated. And the person wronged is naturally inclined to be his own avenger" (Hurlbut). Give place unto wrath.—"This is usually taken to mean, 'give room or space for wrath to spend itself.' But, as the context shows that the injunction is to leave vengeance to God, 'wrath' here seems to mean not the offence, which we are tempted to avenge, but the avenging wrath of God (2 Chron. 24: 18) which we are enjoined to wait or give room for" (J. F. and B.). As it is written—Deut. 32: 35; Psalm 94: 1. Vengeance is mine (R. V., "belongeth unto me").—"Vengeance" here is "the full meeting out of justice to all parties" (Vincent). "The right to requite the wrong-doer God never delegates to any creature; all acts of revenge are morally wrong" (Hurlbut).

20. If thine enemy hunger, feed him.—This is taken from Prov. 25: 21, 22, and subsequently used in the Sermon on the Mount. Heap coals of fire on his head.—"Doing him good for evil is the true Christian man's revenge; it destroys your enemy by making him repent of his malignity and become a better man. It is a very likely way not to kill him, but to kill the enmity in him" (Whedon).

21. Be not overcome of evil—the evil just specified; do not be conquered by it. Overcome evil with good.—"And so you will not only become a true Christian avenger, but a conqueror as well. It is wonderful how often love is wiser than wisdom or cunning; clearing its face and

winning its way by animating everybody with the spirit to give it its way. We doubt not that Paul, with all the severity which his love sometimes wore, especially in the present epistle, often triumphed by the blessed sorcery of love" (Whedon).

IV. Illustrative.

1. Amid the heat of secular employments men need to cool their burning brows by opening windows that look into eternity, and letting in breezes that come from the land where angels dwell. And when their souls' chariot-wheels are ready to catch fire by the friction of their secular activity, faith in divine things should come in like cold water, dropping down to prevent the flames (Stoughton).

2. A Lacedæmonian, when large sums of money were offered him on condition that he would not enter the Olympic lists, refused them. Having thrown his antagonists in wrestling, one put this question to him, "Spartan, what will you get by this victory?" He replied, "I shall have the honor to fight foremost in the ranks of my prince," the Spartan king's body-guard consisting of men who had been crowned in the public games. Should not we covet the service which is first in holiness of example, abundance of liberality, zeal in effort, and self-sacrifice? (Spurgeon.)

3. Not merely keep from doing wrong, but hate sin with the whole soul, for all sin is mean as well as wicked. We are not completely good till all evil, even of thought, is loathsome and repulsive to us, as a discord is to a musician, or filth to the pure. The intensity of love compels us to hate evil as that which destroys the works of love. He whose soul does not flame and burn like a volcano at those things which are ruining men does not know the full meaning of love to man. An English writer said he had found boys enough who loved God; he wanted to find one who hated the devil. It was Christ, the very fountain and example of love, who denounced the hypocrites of the Pharisee and pronounced woes on the heads of evil-doers. But the "woes" proceeded from love, not from anger, or selfishness, or revenge, and were for the purpose of saving the very men denounced (Peloubet).

THE MEDICAL ASPECT OF RELIGION.

Rev. George Matheson, D. D.

"Who is the health of my countenance?"—PSALM 42: 3.

WHY the health of the countenance? Why does he not say "the health of my spirit?" Because to the Psalmist the redemption of the soul always ends in the resurrection of the body. And is not the Psalmist right? Don't we also find it true, you and I? They tell us that had health affects the spirits, and doubtless it is so. But is it not equally true that to be in low spirits affects the health? Do we not find that physical trouble is more easily shaken off when there is peace within? I have often heard it said that children stand trouble better than adults. I believe it to be the fact, but I think the reason is a deeper one than is commonly supposed. It is not because the child is fresher than the man, it is because the child has less care than the man. The mind is a factor in the recovery of the body. I am not sure that I would even except cases of unconsciousness. Our sleep is colored by our waking, and in the state which men call unconscious I know not what dreams may lie. Job said, "In my flesh I shall see God;" he might have equally said, "In God I shall see my flesh." Get the soul, and you shall get the body too. Get peace, and you shall lessen pain. Get faith, and you shall diminish fever. Get wisdom, and you shall strengthen weakness. Get love, and you shall dispel lassitude. The hope in God is the health of the countenance.

O Thou, who didst put a little child in the midst of the disciples, I understand what that means today. I understand how modern was the act, how suited to the world in which I dwell. I have heard men say it was to disengage outward strength. Nay, my Lord, it was to make me outwardly more strong. It is because a child's heart gives a man's health that Thou hast hidden me become a child. It is because there is no armor against disease like the self-forgetting soul, that Thou hast sent me back to the days of lightest care. It is not because I loathe worldly comfort, but because I love it, that I come to Thee. I want to be free from low spirits; they hurt me; they open the pores to all diseases; they make me liable to draughts and colds. I blamed exposure yesterday for a chill. It was the want of it; I was too closely shut in, too much confined within my own cares. Unbar the doors, O Lord! Open my heart to Thy breath, and my body shall be closed to the pestilence. Let in Thy atmosphere of joy, and all contagious vapors shall be kept out. Make me sound within, and the outer man shall be renewed day by day. Make me to hear the voice of gladness, and the very bones which have been broken shall rejoice. If my heart be glad, my flesh also shall rest in hope. If I take up my cross, I shall take up my bed as well. Let Thy way be known on earth, and Thy saving health shall be found in all nations—*Christian World* (London).

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WHICH ROAD?

If you could go back to the forks of the road—
Back the long miles you have carried the load;
Back to the place where you had to decide
By this way or that through your life to abide;
Back of the sorrow and back of the care;
Back to the place where the future was fair—
If you were there now, a decision to make,
Oh, pilgrim of sorrow, which road would you take?

Then, after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you'd found that its promises fair
Were but a delusion that led to a snare—
That the road you first traveled with sighs and
unrest,
Though dreary and rough was most graciously
blest
With balm for each bruise and a charm for each
ache—
Oh, pilgrim of sorrow, what road would you
take?

—Chicago Herald.

THE MAINE CONFERENCE AND THE PASTORAL TERM.

Rev. W. H. Barber, A. M.

IN a recent HERALD Dr. Mudge presents some statistics relative to the length of the pastoral term in the New England Conference. We find much the same condition of affairs in the Maine Conference. We consider, as does Dr. Mudge, only those pastorates of members and probationers which were closed by appointment to another charge. The table gives the length of the pastorates closing each year, and for the quadrennium.

	1 yr.	2 yr.	3 yr.	4 yr.	5 yr.	ch'ges.	length.
1894	9	33	17			39	2.21
1895	11	37	13			41	2.05
1896	8	10	8			26	2.21
1897	9	15	13			35	2.18
Quad.	34	95	48			177	2.18
1894	1	11	11	1	1	25	2.45
1895	6	11	5	5	1	28	2.45
1896	6	9	4	2	3	24	2.45
1897	7	14	6	2	6	35	2.60
Quad.	20	41	26	10	11	114	2.51

The average of yearly changes during the first quadrennium was .35; during the second, .29. The total number of changes was 25, or 18 per cent. less, in the second quadrennium. The one-year and three-year pastorates were reduced almost one-half, and the two-year somewhat. During the first period the percentage of pastorates of different lengths on the average was: One-year, .35; two-year, .38%; three-year, .30%. During the second: One-year, .17%; two-year, .41; three-year, .22%; four-year, .09%; five-year, .00%.

A comparison of only two quadrenniums has not satisfied us. We next present the record for the total period of the three-year rule, and also for its last nine years, to compare with the nine years of the five-year rule. This embraces the same class of appointments as previously considered.

	1 yr.	2 yr.	3 yr.	4 yr.	5 yr.	ch'ges.	length.
1895-'98	281	410	235			926	1.90
Yearly av.	35%	17%	9%			39.5-4	2.97
1890-'98	86	119	108			313	2.97
Yearly av.	9.0-9	15.2-0	13			34.7-9	2.97
1898-'97	51	96	61	10	11	219	2.97
Yearly av.	6%	12.5-9	6.8-9	1.1-9	1.2-9	25.7-9	

As the church became more accustomed to the three-year rule, the number of such pastorates increased. Thus in the whole period the one-year pastorates outnumber the three-year four each year; but during the last nine years the three-year have an average annual lead of more than two. The average length was thus increased .17. Yet during the first nine years of the five-year rule, when the opposition to it is naturally the greatest, the average length is .20% greater than for the preceding nine years.

It is, however, evident that a few long terms would increase the average even though the majority of the pastorates were shorter. Let us, then, ignore the four-year and five-year terms, and we find the average length of the one-year, two-year and three-year pastorates to be 2.05% — a slight falling off, caused by the great proportional increase of two-year terms. So while the few have had long terms, the others have had their average length of pastorate scarcely touched, and have gained by the diminution of one-year terms.

It may be of interest to note how the figures stand if we include all pastorates of Conference members and probationers, without regard to the method of closing.

	1 yr.	2 yr.	3 yr.	4 yr.	5 yr.	ch'ges.	length.
1895-'98	493	660	349			1502	1.80
Yearly av.	16.19-24	19.1-6	12%			48%	2.65%
1890-'98	107	153	110			370	2.65%
Yearly av.	11.8-9	14.7-9	13.9-9			39.8-9	2.37
1898-'97	68	118	69	17	14	216	2.37
Yearly av.	7.8-9	13.1-9	7%	1.7-9	1.6-9	31.7-9	

The same story as before.

There is plainly an increase of the average pastoral term, and a lessening of one-year terms. The trend was in that direc-

tion before the change in the rule, and it has been hastened by the change. If longer pastorates always meant better ones, the case would be made out in favor of the five-year rule, so far as this Conference is concerned. But such is not the case. One of the most fruitful in permanent results ever known among us is a one-year pastorate of Ira G. Sprague at Auburn; and such cases are constantly occurring. Longer pastorates mean less expense for moving and a more settled life to the minister, and sometimes better quality of work; but, on the other hand, they often mean deeper roots for the following pastor to get the church out of, and a greater consequent shaking up and damage to the church.

Bridgton, Me.

FOUR CONDITIONS.

WE have made many inquiries, we have read many books, we have had some personal experience, and we are convinced that sudden conversions and public conversions still take place regularly and constantly as of old, when the four following conditions are fulfilled:—

In the first place, it is absolutely necessary that the minister should practically realize that

Every Conversion is a Miraculous Event, altogether outside the natural order. The moment any one imagines that conversion is the result of education, or of unaided human effort, his ministry is paralyzed. The most learned and the most eloquent instruction, even in the Bible itself, will fail to produce real conversions in the absence of the personal agency of the Holy Spirit. Every real Christian is, as St. Paul says, "a new creation," and this "creation" can take place only in the same way as the creation of which we read in Genesis, when the Spirit of God "brooded upon" the face of the waters. We are in constant danger of slipping unconsciously into the error of overlooking the absolute necessity for the superhuman activity of God Himself. All acknowledge this in theory, but in practice a great many forget it, and argue from a purely human standpoint. Men constantly lose hope because they practically omit the great power of God from their calculations.

In the second place, no man can really succeed in winning souls unless and until, for this purpose, he has placed his own will

Absolutely at the Disposal of Jesus Christ.

Some years ago Mrs. Josephine Butler wrote an interesting account of the marvelous success which attended the earlier efforts of the Salvation Army in Switzerland. In that striking little volume she discusses the reason why the humble messengers of the Salvation Army often succeed where learned, eloquent, and eminent divines seem to be powerless; and she rightly concludes that the real explanation lies in the fact that humble and, humanly speaking, ill-speaking, ill-qualified representatives of the Salvation Army, both men and women, have at least the essential qualification — an absolute submission of the will to Christ. It has often been noticed by careful observers that the most successful soul-winners are not always those who have attained in their own personal life the highest ethical level. But with all their shortcomings and infirmities soul-winners are always men and women who have given themselves up absolutely, unreservedly, unconditionally, to Christ for the purpose of soul-saving. On the other hand, some very learned and devout ministers are the slaves of persistent prejudice. They are willing to do this greatest work only in their own way and at their own time. It is wonderful how much obstinacy may be combined with saintliness. But God, if we may so say, is obliged to use those who are willing to be used. If a superior pen splinters and scratches and makes blots of ink upon the paper it is put on one side in favor of a very inferior pen which is flexible and obedient to the movement of the hand. Until we are as the clay in the hands of the Divine Potter, He cannot mold us into vessels of salvation.

In the third place, sudden conversions and visible results cannot occur

In the Absence of "the Raw Material."

In many of our sanctuaries we have the same congregation year in and year out, and that unchanging congregation is either saved or Gospel-hardened against too familiar agencies and methods. Unless ministers are determined to adopt extraordinary methods of getting at the unreached majority outside, they can never have the joy of constant reaping. One of the ablest and most successful of our circuit ministers has

been in the habit, at the commencement of his ministry in any circuit, to lay before his people two alternatives. If the congregation will undertake to visit outsiders and bring them in, he will undertake to visit the congregation systematically; but if they decline to fetch in outsiders, he will decline to visit the insiders and will himself go after the outsiders. In one great circuit his people gladly undertook to visit the neighborhood systematically from week to week. He thereupon undertook to act as the pastor of the regular congregation. The result was that one of our largest sanctuaries was speedily crowded, and there were for three years constant conversions. In some way or other ministers and people must arrange to get "raw material," and as the majority of the people in this country are still outside all churches, there is no insuperable difficulty in getting "raw material" once men emancipate themselves from the tyranny of custom and from the rut of mere routine.

In the fourth place, when everything has been done that sanctified common sense can suggest, we must expect and arrange for the

Divinely Intended and Promised Results.

It is illogical and often fatal to make an earnest appeal to the unconverted on Sunday night, and then to dismiss the congregation without an after meeting, or at any rate without giving persons under conviction an opportunity of meeting the minister in the vestry. Indeed, on Sunday morning as well as on Sunday night, and on every day as well as on Sunday, we ought to give persons under conviction an opportunity of personal intercourse with us. Very much depends upon our own attitude of mind. If we expect results and arrange for them, our tone and bearing will impress the people and God will honor our faith. One of the late Mr. Spurgeon's students came and complained bitterly that no results followed his ministry on Sunday nights. "Do you expect them?" asked Mr. Spurgeon. "Well," replied the young man, "I cannot say that I do." "That," answered the great preacher, "is the explanation." If we do not expect sinners to be saved, the sinners themselves will instinctively realize the state of our mind, and they will not expect it either. But, on the other hand, if we submit ourselves absolutely to God, become indifferent to human opinion, do all that man can do, and appeal to the unconverted with a view to their immediate decision, our faith will not be disappointed. — Methodist Times (London).

HOW TO DO IT.

Rev. A. B. Leonard, L.L. D.

Missionary Secretary.

THE plan proposed for the payment of our missionary debt, as published in all our papers recently, is simple and practical, and can be easily carried out. Ten thousand pastoral charges with an average of 100 members, contributing twenty cents per member, will amount to \$200,000 — the probable debt at the close of the fiscal year Oct. 31, 1897. But a large majority of these 10,000 charges have from 100 to 600 members, while many have more than the larger number named, and can, therefore, give much more than the minimum of \$20 per charge.

Last year a debt-paying day was fixed, and each pastor was requested to take a public collection for that purpose. About fifty per cent. of the charges responded and about \$50,000 was contributed, \$60,000 of which was applied to the debt. At its annual meeting, held in November, 1896, the General Committee set out to save the entire \$60,000 to apply on the debt, but found it impossible to do so without seriously damaging

the work at home and abroad; and so \$20,000 was applied to the support of the work for the current year, leaving a debt of \$180,000. It is hoped that the regular income for this year will not fall much below that of last year. Allowing, however, for a possible decrease of \$20,000, I estimate a debt of \$200,000, Oct. 31, 1897, the sum it is now proposed to raise. By either or by a combination of two or more of the following

Methods

the minimum of \$20 can be readily raised in each of 10,000 pastoral charges.

1. In a goodly number of charges there will be found a brother or sister who will gladly give the sum of \$20, but in all cases where such sum is contributed by one person, an additional \$20 or more should be raised by the congregation.

2. In every quarterly conference there is a committee on missions, which is seldom utilized for practical purposes. Let the pastor call together this committee and determine what sum shall be raised above the minimum of \$20. Let the membership of the church be divided among the committee, and the sum fixed be raised by private solicitation. The committee can be enlarged to any number desired, so that the canvass may be quickly and thoroughly made.

3. Let the pastor call together the cabinet of his Epworth League and give the task of raising the sum that shall be fixed, including the minimum of \$20, to the League, by such methods as may be thought most practicable. Not that the money shall be raised in and by the League as such, but in the congregation with which the League is connected. Here will be a grand opportunity for our Epworthians to put into practical operation some of the missionary enthusiasm that was kindled at the great Toronto convention. Speaking of the missionary meetings, the reporter for the Epworth Herald (presumably the editor) says:—

WONDERFUL MISSIONARY MEETINGS.

Yes, that is the way to write it. They were wonderful, indeed. Enthusiasm rose mountain high. And no wonder. Music, prayer, and addresses were full of fire, and cold indeed would be the heart that would fail to respond to such appeals. Years from now multitudes will recall the sensations of that Friday night. The impressions made will abide. Missionary treasures will contain added consecrated dollars, and volunteers for mission service in foreign lands will surely be multiplied.

All this "mountain-high" enthusiasm must not be allowed to evaporate into thin air, but must be crystallized into "added consecrated dollars" for our missionary treasury. Crystallization must take place quickly or evaporation will ensue. Here is a good opportunity to set your League to work in a practical way, and if you will turn them loose on this debt they will wipe it out in a trice.

4. Call together your Sunday-school board and plan to raise \$20 or more through your Sunday-school people. Divide up the whole sum among the classes, furnish the scholars with Willing Worker cards, and send them out among the members of your congregation, and they will come in at the end of one week with more money than you will have asked them to raise.

5. Add to either of the above methods, or any other you may adopt, the Week of Self-Denial, which this year will be observed Nov. 14-21, closing with the Sabbath preceding Thanksgiving, the date fixed for the debt "round up." Send to the missionary office for Self-Denial envelopes, which with all other helps in the way of Epworth League cards, Willing Worker cards, and envelopes for use in public congregations, will be sent out free of charge.

Remember that no money is to be sent in until the whole debt is pledged. Let each pastor write on a postal card the following: Charge, Conference, pledges a minimum of \$20 on the debt.

Signed, and send it to the missionary secretaries, 180 Fifth Avenue, New York. As the pledges come in they will be tabulated by Conference, and weekly bulletins will be issued through the church press, showing how the movement is progressing.

Brother pastor, when you shall have read this, write your postal card pledge and mail it, and then proceed to adopt a plan for raising the money.

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BLAKE BELL CO.,
BOSTON, MASS.

The Conferences.

(Continued from Page 5.)

houses were not open at all during the week, not even the pastors being present. The following persons preached, in the order named: Revs. Dana Cotton, from Isa. 12: 3; H. F. Quimby, 2 Peter 3: 9; C. E. Eaton, Eccl. 10: 8; Jos. Simpson, John 3: 30; C. E. Tilton, of Somerville, Mass., Luke 1: 6; L. R. Duforth, Luke 15: 17-20; W. N. Brodbeck, Matt. 17: 42; Daniel Onstott, John 12: 19; N. T. Whitaker, Job 7: 17; G. W. Farmer, John 1: 28; W. M. Cleveland, James 4: 14. Tuesday was Epworth League Day, in charge of Rev. Thos. Whiteide, the district president. Addresses were made by Revs. E. N. Jarrett, B. P. Judd, and G. H. Spanner. One who was present at Toronto said: "On no day were three finer addresses given than the three we have had here today." Rev. H. A. Crane, just returned from India, spoke Wednesday forenoon for the Woman's Foreign Missionary Society. It was a splendid address, and was greatly appreciated by all who heard it. The collection was a very good one. Thursday was Education and Seminary Day. Dr. E. M. Smith, president of the Vermont Conference Seminary, gave a fine address on Christian education. At 1 o'clock Dr. Knowles held an informal meeting for conference and prayer in the interest of the Seminary. The children's service was a very excellent session, in charge of Rev. J. Roy Dinmore and wife. Well-attended and very spiritual seasons were the meetings each day in the Laconia house, in charge of Mr. Smith, for the promotion of holiness. A number testified to receiving a spiritual uplift.

A matter that is stirring the people of Weira and the city of Laconia is the announced sale of the Lakeside House, that stands in the campgrounds, and its intended conversion into a cancer hospital. Such a thing would destroy this place as a resort entirely. It would put the sewerage of the place into the drinking water of the people of Laconia. It is strange that medical men would think of locating a hospital within forty feet of a railroad track, where from twenty to thirty trains thunder by every twenty-four hours. A very determined effort is being made by the Camp-meeting Association, the residents of the Weira, the hotel proprietors, and the city of Laconia, to have it stopped. No one objects to the hotel changing hands, but they seriously object to the use for which it is intended.

Presiding Elder's Claim.—The district stewards met at the Weira and fixed the claim of the presiding elder and apportioned it to the charges. The list will be published in the next issue of the *District News*.

Personal.—A pleasant feature of the Weira meeting was the presence of Mrs. Jennie Fowler Willing, of New York, who stopped on her way through to Vermont, and spoke on her Evangelistic Training School in New York. She greatly stirred the hearts of the people, and took away in cash and pledges nearly \$450.

Rev. J. E. Robins was present at the Weira much of the time of the camp-meeting and kindly presided on Thursday when we were called away.

Rev. R. E. Thompson expects to return to Lisbon soon to take up the work. He is somewhat improved and hopes to be able to carry it through. During his absence the pulpit has been supplied by Rev. E. C. Langford, much to the delight of the people.

Twenty-nine of the pastors of the district were present a part or all the time of the camp-meeting. Seventeen were absent.

Weira Church.—The camp-meeting congregation on Thursday did a good thing by raising over \$21 to help support preaching in this place. The church is small, and financially weak, but is as light in a dark place, and it should have the aid each year of the Methodists who come from abroad. We are grateful to all who contributed, and the gift will be appreciated by the people here.

Woodville.—The new organ, the gift of Hon. Ira Whitchee, was dedicated Friday, Aug. 13, with an organ recital. It is a fine instrument, built by Mr. Geo. S. Hutchings, of Boston. It is a two-manual organ of twelve stops and 381 pipes. An addition was built to the church to receive the organ and give a couple of rooms for use. All are delighted with the organ and greatly appreciate the generosity of Mr. Whitchee, who has done much for them in the past. The pastor's wife, Mrs. Wolcott, is the district secretary of the Woman's Foreign Missionary Society.

Sunday, Aug. 22, was a moderately busy day for the presiding elder—three sermons, three sacramental services, three quarterly conferences, one baptism by immersion, and finally three miles of travel over the mountains of Thornton, Ellsworth and Rumney. The work goes well on these charges. Rev. A. P. Reynolds is popular with the people at Thornton and Ellsworth. He is a busy worker. It requires nearly a hundred miles of travel a week to do his work. With the splendid horse he drives, he carried over the mountain to Ellsworth, a distance of twelve miles, in one hour. At Rumney, the pastor, Rev. W. F. Felch, received 4 by letter and 1 into full membership. He is preaching every Sunday afternoon at West Rumney, where he gathers a large congregation.

The new church at Ashland is being pushed along. By the time this is in print they will

have begun preaching services in the vestry. About Nov. 1 they will be ready to dedicate the house.

Plymouth.—The financial agent of this church, Mr. Colley, has secured a subscription that covers the entire expense of the society for the year. Evangelist Ross is expected to begin work here in October.

Revival Work.—Let the months of September, October and November be given to the work of revival as far as possible. Do not wait until cold weather, or the Week of Prayer, but begin as soon as plans can be made. Pastor and people are a good evangelistic force. If as careful plans were made for the success of a campaign when the pastor is to conduct it as when the evangelist is to come, why might not the results be as great?

East Haverhill.—The town of Haverhill suffered greatly from the deluge of July. Some roads were completely ruined and could only be repaired at immense cost. The village of East Haverhill was almost completely inundated. The parsonage cellar was a receptacle for a large share of the surplus water. It is costing the town thousands of dollars to repair the damage. The pastor, Rev. E. L. Dought, has been laid aside for a little time with sciatic rheumatism. The work is moving very pleasantly. During the quarter some have sought the Lord.

Warren.—Rev. J. Simpson's heart has been made glad by seeing some fifteen seek the Lord during the past quarter. They are all looking forward to a still greater work during the fall and winter months. All parts of the work are moving well. Dr. Bixby, of the Cranston Street Baptist Church of Providence, R. I., a native of this place, and who spends his summer here, has preached twice for the pastor, greatly to their edification.

Preachers' Meetings.—The fall gatherings are to be held in October—the White Mountain District at Groveton, Oct. 18 and 19; the Concord District at Centre Sandwich, Oct. 26 and 27. At each of these meetings the young men in the Conference classes will be given an opportunity to pass any of the examinations they desire. Those who will come to Groveton can testify to the examining board, and he will see that the questions on the studies they wish to be examined in are on hand for them. Those who will attend the Sandwich meeting can notify Rev. Thos. Whiteide, at Franklin Falls, who will provide for their wants. Let our young men be ready with some of their work at these meetings.

Vermont Conference.

St. Johnsbury District.

Barton.—Rev. W. E. Douglass went as a delegate to the great Toronto Convention, and gave his people a very interesting account of his trip the following Sunday morning.

Newport.—Pastor S. C. Johnson is steadily forging ahead, gaining friends and hearers constantly. Bright prospects greet the forward gaze of Newport Methodists.

Island Pond.—The Ladies' Aid Society has paid the bills for putting electric lights into the church edifice, while the Junior League has presented the society with a \$25 pulpit Bible, and two stewards have given a morocco hymnal. The weekly-offering system has been introduced, and is working finely. Ex-Lieut. Gov. Z. M. Mansur has accepted the trusteeship of Montpelier Seminary, much to the gratification of the friends of the school. The duties of his new government office will soon take him to Newport, which removal will result in great loss to Island Pond, and an equally great gain to our society on Memphremagog.

Hardwick.—Rev. W. S. Smithers took in the Toronto Convention during his vacation, and returned home with plans for making his League and church more of a success than ever.

Plainfield.—Rev. C. L. Adams, a Vermont boy, and a former member of our Conference, now pastor of a large church in the city of Adrian, Mich., preached very acceptable sermons in the M. E. Church here, and also at Williams-town, his native town. Mr. Adams is the son-in-law of Rev. Dr. Cooper, pastor of the church at Plainfield, and is one of the most successful of the many Vermont Conference boys who have gone to other fields of labor.

Walden.—Under the lead of the energetic and versatile Rev. Marcus B. Paronagian, pastor of our church here, the Methodists of this and neighboring churches held a sub-district camp-meeting at Lake View Park on the shore of Joe's Pond in Danville. The attendance was large, the preaching good, and the results in conversions grand. A stimulus was given to the cause in the entire adjacent region, and it is thought that the experiment will be repeated next year. Two of the sermons in the Sabbath were preached by Dr. Rowland, of Barton Landing.

South Walden.—Owing to a campaign started by Pastor Paronagian for a new church edifice, a general sentiment was developed in the community in favor of the renovation of the present union edifice. Upwards of a thousand dollars have been raised for this purpose, and the money is now being judiciously spent. With a modernized and remodeled church edifice, this part of the charge will be in a condition to go on to still further triumphs.

St. Johnsbury.—Rev. Thomas Tyrie spent the month of August at Ogdensburg, N. Y., taking in near-by points of interest during the time. This vacation has been richly earned by indefatigable labors for seven days in the week during the remainder of the year. Services have been held in the church as usual during his absence, and the society is in good trim for the fall and winter campaign.

Wat's River.—Under the pastorate of Rev. E. J. Cudworth affairs are in a very prosperous condition. The congregations are increasing and the interest in all branches of the work seems to be deepening. Some have recently been converted.

Barre.—The Epworth League of this place sent its pastor to the Toronto Convention, generously paying all the expenses, including a trip to Niagara Falls. The pastor was accompanied by his wife on this delightful outing.

Derby.—Pastor Chase and Senator Curtis of Lowell spent several weeks in a pleasant outing on the shores of Lake Champlain.

Marshfield.—A deepening religious interest following Conference was brought to a culmination by a five days' tent meeting held within the bounds of the charge under direction of the pastor, Rev. S. G. Lewis. Soon after the close of the meeting Mr. Lewis preached in the Baptist church of Barre, and baptized by immersion some of the converts made during the re-

vival. Mr. O. Lewis is deservedly popular in his large parish.

Williamstown.—Rev. J. O. Sherburne is versatile in expedients to raise money to assist in the completion of his "Solid Rock Chapel" in the Quarry District. This is a hopeful venture.

RETAIL.

Montpelier District.

Ludlow.—Rev. H. A. Crane, presiding elder of Bombay District, preached the missionary sermon at Ludlow, Aug. 8, and in the evening addressed a union service on the "Plague and Famine in India." Both the sermon and address were greatly enjoyed.

Wardsboro.—This church has met with a great loss in the death of Mr. Brigham Read. He was the first convert to Methodism in that section nearly seventy years ago. He has been a generous friend to the church from its organization. Mr. Read was nearly 95 years of age at the time of his death. He was never married. He lived a pure Christian life above reproach. He was a good type of noble Christian manhood, honored and loved by all who knew him.

Randolph.—Rev. F. K. Graves has asked to be released from his charge because of ill-health. Rev. G. O. Howe has been supplying the work at Randolph for a few Sabbaths.

Rochester.—Rev. J. L. Reeder, the pastor, has issued a neat calendar of the church services, giving a list of officers of the church, Sunday-school, and Epworth League; containing, also, a pastoral letter to his church and people. Mr. Reeder is making a favorable impression in his work at Rochester. He also supplies at Granville and Hancock.

Montpelier.—The pastor, Rev. Andrew Gillies, has arranged a series of lectures for Sunday evenings, beginning Sept. 13, on the general subject, "Christianity and Life," with the following speakers: M. S. Stone, State superintendent of education; ex-Gov. W. P. Dillingham, of Waterbury; Dr. E. M. Smith, principal of Montpelier Seminary; Hon. Frank Plimley, of Northfield; and Rev. Andrew Gillies, pastor.

Central Vermont Camp-meeting.—By vote of the board of managers no meeting will be held this year. This action of the board has occasioned much surprise and many regrets on the part of the friends of the camp-meeting.

Windsor and West Windsor.—Rev. C. O. Judd, pastor at Windsor, had charge of the music, and Rev. H. G. McGlauffin, of Brownsville, West Windsor, had charge of the Epworth League meetings at Claremont Junction Camp-meeting.

Brattleboro.—Mrs. Jennie Fowler Willing spoke in the Methodist church on Monday evening, Aug. 30. Five have recently been received into the church by letter.

L. L.

Maine Conference.

Lewiston District.

Empire Grove Camp-meeting.—The camp-meeting at Empire Grove was a season of more than usual interest and profit. Three special days were observed: On Temperance Day, Aug. 20, Rev. D. E. Miller, of Bath, gave an impressive address, "The Cost of a Drink," in which he set forth the waste of wealth, health and human life caused by the drink habit. Rev. A. B. Ladd, presiding elder of Augusta District, spoke in the afternoon in his usual happy and effective manner. He was followed by Rev. C. A. Southard in a brief and earnest appeal to the conscience of every man. The evening of this day was devoted to the interests of our Freedmen's Aid work. Rev. L. M. Duntun, D. D., president of Clark University, made a brief address, and his quaint story of colored students gave a concert, which was appreciated to the full. A collection of \$10 was taken for the work. Rev. G. D. Stanley, a recent graduate of Boston School of Theology, preached an excellent sermon, Sunday morning, Aug. 15. He was followed in the afternoon by Rev. C. A. Southard, of Lewiston. Tuesday, Aug. 17, was observed as Epworth League day, with Rev. E. O. Thayer, L. A. Bean, and T. P. Baker as speakers. Friday, Aug. 20, Rev. W. F. Oldham delighted and instructed everybody by his sermon in the morning and his address before the W. F. M. Society at 1:30 p. m. At the close of the address \$45 were contributed, \$50 of which goes to educate a girl in China, the balance for the famine sufferers of India. Rev. H. L. Williams, of Lisbon, preached a sermon of great power, Sunday morning, Aug. 22, and Dr. Roscoe L. Greene, of Boston, held the close attention of fifteen hundred people by his excellent discourse in the afternoon.

The preachers of Lewiston District were present during the week in good numbers and did admirable service, not only in preaching and conducting prayer-meetings, but as leaders in earnest work for the salvation and helping of the people. The farewell service Sunday evening was a season of tender and solemn interest, never to be forgotten.

At the annual meeting of the Association, Aug. 20, the old board of directors was re-elected. After conference with the preachers, it was decided to hold a seven-days' meeting next year instead of a ten-days' meeting. It is understood and expected that, so far as is consistent, preachers and people will close the churches for the one Sunday and make the seven-

days' meeting a season of earnest and concentrated revival effort.

Revival Meetings.—An earnest appeal has already gone forth from Bishop Mallien and the presiding elder of this district, urging every preacher to rally his people at once for persistent and protracted evangelistic efforts. Let us consecrate the next three months to God in special efforts, and trust Him to give the increase.

JUNIOR.

N. E. Southern Conference.

Providence District.

Scituate.—The condition of the work at this point is improving, as shown by larger attendance upon the services of the church. On Sunday, Aug. 22, the pastor, Rev. Frank Pritch, exchanged with Rev. Dillon Bronson, pastor of Lafayette St. Church, Salem. Mr. Bronson's sermons were much enjoyed by the congregations, both morning and evening. A new railing and curtain have been placed around the choir gallery, which much improves the appearance of the church.

New Bedford District.

Chilmark.—This is a delightful place to visit and is unique in many ways. Rev. J. N. Patterson, who was once stationed here, but now of Allen St. Church, New Bedford, has spent the summer here with his family. It was a great pleasure to his former parishioners to hear him preach again, which pleasure they enjoyed the last Sunday in July.

Cuttyhunk.—"To be supplied" still remains the record. There has been no preaching service held this year and no social religious meetings. The difficulty of getting to this island—one of the Elizabeth group—coupled with the sparse population, renders it next to impossible to secure a preacher who would be willing to endure the hardships, knowing the field to be so unpromising. During the summer season the population is larger.

Dighton.—Rev. Jacob Greer, the pastor, is getting the work here well in hand, and everything is progressing in an encouraging way.

Edgartown.—This church has been so fortunate as to have in its congregation this summer Rev. Luther T. Townsend, D. D., formerly a professor in Boston University. Dr. Townsend has given three very fine lectures on three successive evenings. Rev. Joseph Hollingshead is enjoying a successful pastorate in this strong church.

Fairhaven.—It is now thought that the tack shops in Taunton will not be moved here for several years, owing to the influence of Boston stockholders. The Methodists here, however, are gaining, and every advance in the material interests of this town has been felt in the church, which promises to be one of the strongest in the not distant future. Rev. Sherman E. Ellis, the pastor, seems to be the right man to push the work, and he is wide awake to the opportunity.

Bridgewater.—Prof. H. P. Shaw, of the State Normal School, has been elected one of the Yarmouth Camp-meeting directors.

New Bedford, Fourth St. Church.—The pastor, Rev. J. E. Kugler, has been spending his vacation at Westport Point.

New Bedford, Pleasant St. Church.—Rev. E. Tirrell and family have enjoyed their summer outing at South Chatham, where they own a commodious cottage.

Osterville.—Rev. G. M. Fowle has been preaching to large congregations, mainly summer people. The collections have averaged \$35 per Sunday.

Plymouth.—A sad drowning accident occurred here early in August. Ois Morton, married, aged 22, a tenor singer in this church choir and a very popular young fellow, was drowned at a pilgrim wharf in attempting in a friendly way to aid a steamer to make her landing. He was standing on an incline, and as he sought the rope he slipped, fell, struck the back of his head and shot into the water. Life was extinct when the body was recovered. Rev. J. H. Newland, of Pawtucket, assisted the pastor, Rev. E. F. Clark, at the service. Mr. Newland had married the young man about six months ago.

Cottage City.—Rev. W. F. Taylor, the pastor, was a delegate to the Toronto Convention.

Yarmouth.—The camp-meeting in its material aspect was very successful, according to the reports now in circulation. There is much satisfaction expressed as to the quality and wholesomeness of the food furnished by Mr. Isalah Snow, and the service by the volunteer unpaid waiters was so enjoyable that a hearty vote of thanks was given by the boarders. The waiters went to enjoy camp-meeting, and they were satisfied with the payment of their expenses. The handsome appearance of the grounds and newly-painted buildings were a source of comment on every side. It will be of interest to friends of old Yarmouth to know that the institution is far from moribund.

New Bedford, Portuguese Mission.—Rev. Antonio Ribeiro, who has been so successful in this mission, has been called away to South America to attend to personal property matters, and he will return in the course of a few months. Before his departure he baptized 4 persons by immersion and 4 by pouring, and received 8 into

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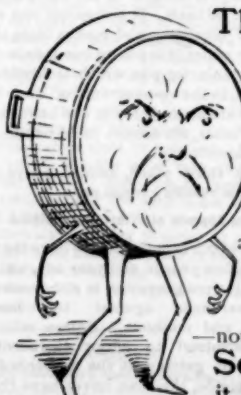
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sends you something in place of Pearlina, be honest—send it back.

all membership. The pulpit will be supplied during his absence by Rev. Andres Osuna, of Mexico, an ordained minister in the Methodist Episcopal Church, South, who is now in this country by authority of the Mexican Government, in charge of Mexican students at the Bridgewater State Normal School. A movement looking toward a mission property is gaining headway. The presiding elder, Rev. T. J. Everett, has been approached by a gentleman, who desires to remain unknown, with an offer of \$1,000 on condition that New Bedford Methodists raise \$1,500 toward such a property. Already the presiding elder has secured a good list of subscribers, and expects to devote much time to gathering the sum required, if not more, so that this very hopeful mission work may be suitably housed. It is hoped, also, that the General Missionary Committee will restore the appropriation to this mission for the support of the pastor. Such ought to be done, and this Conference will be disappointed if it is not done.

Orleans.—The interior of the church, as it comes from the hand of the decorator, looks handsome. The ceiling is tinted in cream color with gold figures, and the side walls are light gray with a wide gilt border. The alcove and choir room are in light colors. The edifice as now completed, with new tower, bell and interior decorations, excites much public interest. Rev. G. O. Thompson is pastor.

Wareham.—Rev. E. J. Ayres, of Pascoag, R. I., a former pastor, has been visiting old friends in this parish.

Taunton, Central Church.—Rev. J. W. Willett, after a long and wasting illness, passed away from the earthly to the heavenly, on Saturday, Aug. 21. The funeral services were held in Central Church on Wednesday at 11 o'clock A. M., and were largely attended by ministers from neighboring places. A suitable memoir will, of course, be prepared and published in ZION'S HERALD.

Provincetown, Centre Church.—Miss Annie Y. Shortle was married to Prof. Charles G. Goodrich, of the Harry Hillman Academy, Wilkes-Barre, Pa., in this church, Aug. 26, by Rev. H. G. Buckingham, of Orange, Mass., a brother-in-

law of the bride, assisted by Rev. Prof. Frederick S. Goodrich, of Albion College, Mich., and Rev. W. P. Buck, pastor of this church.

KARL.

New England Conference.

South District.

Boston, Tremont Street.—The summer congregations have been especially good, and the interest in the prayer-meetings and class-meetings has been remarkably well-sustained. Rev. S. E. Howe has had charge during the pastor's absence of four weeks, and Dr. Pickles reports that on his return he finds a most excellent spirit prevailing.

While other preachers with gladness report large numbers in their congregations, Rev. Wm. B. Toulmin, chaplain at Deer Island, is said as he reports congregations larger than he has ever seen at that institution—fourteen hundred men and four hundred women being now confined there.

Hyde Park.—Rev. W. T. Pomeroy and wife returned on Aug. 14 from their trip to California, having been gone some seven weeks. They returned by the Canadian Pacific, through the Northwest. The congregations are very good for the vacation season. The trustees have recently put the spire into thorough repair, and the church has been given a coat of paint.

North District.

Rev. G. F. Eaton, D. D., presiding elder of this district, is in better health, since his vacation, than for some time previous.

Winchester.—The contract for the new parsonage has been let.

Natick.—The church here are to celebrate the 100th anniversary of the introduction of Methodism into this place, on Sept. 17. There will be a banquet, speeches, etc.

Leominster.—A generous member of the church has made a conditional offer of \$600 toward needed improvements on the interior of the church building.

Maynard.—Rev. I. A. Mesler, the pastor, is happy in the love and support of a loyal people. The interests of the church generally are well cared for. The Epworth League has excellent workers. The League has recently held an enjoyable concert, and intends to see that certain needed improvements are made in the lower part of the church.

Charlestown.—The two Methodist churches—Monument Square and Trinity—have held union services this summer one month in each place, each pastor thus being sure that his people were well served while he was enjoying his vacation.

East District.

Trinity, Lynn.—The religious interest is good. There have been several conversions since Conference, and the people and pastor are planning for a fall campaign of victory. Quite extensive repairs of the church property have been made; among others, the introduction of gas into church and parsonage. More extensive improvements are in contemplation.

St. Luke's, Lynn.—The church building has been newly painted, the pastor raising the money.

Bradford.—The Sunday congregations have suffered little diminution during the warm weather, and the social meetings are well attended. A contract for a new parsonage has been signed. The pastor, Rev. E. V. Hinchliffe, is going South immediately to his old home for a three weeks' vacation.

Newburyport, People's Church.—Here, also, the Sabbath audiences have kept up well, while the weekly prayer-meeting has been unusually full and good. Since last Conference a change of the hour of preaching from afternoon to morning meets general favor.

Byfield.—The pastor, Rev. W. J. Pomfret, has been holding a series of out-door services on Sunday afternoons, with fair attendance. The Epworth League has recently purchased a piano.

Reading.—Rev. E. A. Manning, reference to whose serious and long-continued illness has been more than once made in these columns, is sufficiently recovered to be about the house and to go a short distance from it, but continues feeble, recovering strength very slowly. All members of the Conference save those who have come in within a few years should certainly have very kindly recollections of Mr. Manning, if only for his long and efficient service as Conference secretary, which position he filled for twenty-nine consecutive years. This is by far a longer service than that of any other, the nearest approach being made by Daniel Fillmore, who was secretary twenty-two years, seventeen of which were consecutive. And if we have these kindly recollections and feelings toward these brethren incapacitated by age or illness from as active service as once they could render, would it not be well to express the same?

Salem, Wesley Church.—The Sunday congregations have kept up in point of numbers better than is usual in summer, and the Friday evening prayer-meeting has fallen off very little. The pastor, Rev. F. H. Knight, is to preach, in the early fall, a series of sermons on "The Heroes and Heroines of the Christian Faith."

Marblehead.—Rev. Hugh Montgomery, the pastor, is still in very feeble health, but has strong hopes of recovery. The devotion of his people to him is touching—they seem to consider it a benediction if they can but take his hand and receive a word for him. Before he was taken ill he accomplished a great work in Marblehead—financially and otherwise. The people very generously pay him his salary in full.

West District.

Chicopee.—The pastor, Rev. R. E. Bisbee, preached, on Aug. 22, upon the outlook for the new civilization which is necessary to bring men peace, plenty and security. This was the last of the series on the social problems of the times. Mr. Bisbee is now away on a three weeks' vacation, going first to visit his mother in Saco, Maine, and from there to Somerset County in the same State, where he has two engagements for the delivery of his lecture upon "The Soul as Architect and Sculptor."

Trinity Church, Springfield.—At a meeting of the official board of this church, held on the evening of Aug. 26, a series of resolutions expressive of the affectionate and grateful appreciation of the church for the late Dr. William Rice and his eminent services, was unanimously passed.

Ware.—At the first quarterly conference of the year it was voted to begin the building of a

new church as soon as \$6,000 in reliable pledges could be secured. By Aug. 1 the pastor, Rev. J. W. Fulton, by the faithful, persevering effort so characteristic of him, had obtained \$1,400 in renewed pledges made five years ago for three years, and \$1,000 in new pledges—that is, \$6,100 in all. A special quarterly conference was called Aug. 4, and it was voted to tear down the old church and begin to build the new as soon as the plans can be completed. Probably the last service will be held in the old church about Sept. 12. The new one, which is to cost \$10,000, is to be completed about June, 1898. So the old church building, which has stood for fifty-three years, will soon be a thing of the past. The pastor, with his family, is enjoying a much-needed and well-earned rest at Sterling Camp-ground, and is improving in health. Rev. J. B. Harrows, of Brookfield, is supplying the pulpit for the four Sundays of the pastor's absence.

R.

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Mrs. Winslow's SOOTHING SYRUP has been used for children teething, it soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Church Register.

HERALD CALENDAR.

Groveton Camp-meeting, Aug. 30 to Sept. 4
East Machias Camp-meeting, Aug. 30-Sept. 4
Wilmet (N. H.) Camp-meeting, Aug. 30-Sept. 4

W. F. M. S.—The Executive Board will meet on Wednesday, Sept. 5, at 10 a. m. in the Committee Room, 28 Bromfield St. C. BUTLER, Sec. Sec.

Marriages.

CROOKSHANKS—WILLIAMS.—In East Mansfield, Aug. 18, by Rev. J. B. Washburn, George Crookshanks and Florence Isabel Williams, both of Easton.

HYSLIP—PRIOR.—In Malden, Aug. 17, by Rev. E. P. Walker, William E. Hyslip and Mabel A. Prior, both of Malden.

MARSTON—WELCH.—In Malden, Aug. 18, by the same, Edward A. Marston and Harriet E. Welch, both of Malden.

PARKER—COLVIN.—In Arapahoe, Neb., July 28, by Rev. A. C. Corbin, of Beaver City, Jesse T. Parker, of St. Paul, Neb., and Mabel Darice Colvin, of Arapahoe.

Money Letters from Aug. 16 to 30.

Miss A. H. Andrews, O. Armstrong, Dr. D. M. B. P. C. Carlick, J. M. Cass, J. E. Caverly, C. S. Cleaves, G. L. Cole, Mrs. M. Cobleigh, C. E. Dame, James Dixon, G. N. Dorr, E. H. Fogg, W. A. Guernsey, C. H. Hanford, A. H. Hall, C. I. Hood & Co., Kenyon News Co., J. A. Latham, W. F. Lord, Mrs. J. F. Lewis, W. B. Locke, W. Muller, Mrs. G. F. Noble, C. H. Nodine, H. B. Patterson, O. S. Pillsbury, Bert Poole, M. C. Pondexter, Frank Richardson, F. L. Streeter, Mrs. L. Stevens, A. J. Stone, O. C. Ward, J. F. Wragg, E. E. Wood, A. H. Wood, Mrs. C. A. Ward, J. D. Warden.

"No lamp is a good one without the chimney made for it."

Go by the Index.

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A Natural California Spring Water, pleasant to the taste, that is a solvent for URIC ACID, KIDNEY STONES and STONE in the BLADDER.

The Isham California Water of Life is brought at great expense from the foot of Mt. San Miguel, near San Diego, Cal., where the springs are situated. The water has wonderful medicinal properties. It readily dissolves uric acid—the chief cause of rheumatism and gout—stones in the bladder, and even kidney stones, the hardest known, have been dissolved in a few weeks' use of the water.

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This water is fully endorsed and used by Col. WILLIAM M. OLIN, Secretary of the Commonwealth; Major William H. Hodgkins, ex-Mayor of Somerville, and many other gentlemen who occupy governmental and official positions. It is also fully endorsed and prescribed by many leading physicians. There are many testimonials on file in our office, which can be seen by any one who calls.

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By Steamship "OSAKA" from Hong Kong, ship "Imberhorne" from Yokohama, Steamship "Constantia" from Hamburg, Steamship "Norset King" from Antwerp, and the "Pavonia" from Liverpool.

We have just landed importations of Chinese, Japanese, German, French and English CROCKERY, CHINA and GLASS, that will prove attractive to buyers.

These importations complete an exhibit of Dinner Ware, embracing all grades from the ordinary up to the finest designs from the best makers, to be seen in our Dinner Set Department, which comprises the largest variety exhibited on this continent, and by having so many stock patterns of Dinner Ware we are enabled to allow the buyer to reject items not wanted, also to add to and match the set bought for years to come; an advantage appreciated by experienced housekeepers.

Also, China Course Sets, Fish Sets, Game Sets, Dessert Sets, Salad Sets of exquisite designs.

Golf and Tennis prizes. An extensive exhibit to choose from, gleaned from the best potteries and glass factories in the world.

Boston Souvenir China Plates from Wedgwood, sixteen views, the four latest ones being the "Green Dragon Tavern, Union Street, styled by Daniel Webster the Headquarters of the Revolution;" "The Old State House, Boston, East End, rebuilt 1712" (a new engraving from an etching by Blaney); "Old Brick Church, then Marlboro, now Washington Street, 1713, site of Joy's, now Rogers building;" "King's Chapel, Boston, built 1636, rebuilt 1749."

These views are on Plates and Pitchers in Wedgwood's old blue.

Jardinieres. We have now complete an exhibit comprising the best shapes and decorations from the various French, English, Japanese and American Potteries, from the ordinary up to the high cost; the large and very large palm pots and pedestals from Hong Kong, costing \$120.00 each.

Umbrella Holders, an extensive variety, more than 80 kinds to choose from. \$2.00 up to \$80.00 each.

Nuremberg Glass Flugs with designs of old Nuremberg castles and houses. Rich-colored Carlsbad glass and the finest American cut crystal glass; adapted to wedding gifts.

LAMPS. Never before in late years has our Lamp Department been so attractive with really fine Lamps. Visitors will find the exhibit in the gallery. All grades from the ordinary low cost up to the exquisite and costly designs.

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Our Book Table.

Ten Epochs of Church History: The Age of the Renaissance. An Outline Sketch of the History of the Papacy from the Return from Avignon to the Sack of Rome (1377-1527). By Paul Van Dyke. With an Introduction by Henry Van Dyke. The Christian Literature Co.: New York. Price, \$1.50.

Dr. Henry Van Dyke, who has not only written a very lucid introductory chapter, but has materially assisted his brother in preparing the entire volume, says of the purpose of the authors: "Abstract theories of the nature of the church troubled us little. Special pleading for or against the Papacy disturbed us even less. The question of absorbing interest was not, What ought the church to be in a correct scheme of doctrine? but, What was the church in the actual unfolding of human life? What part did the ecclesiastical institution play in the conflicts of the Renaissance? What did the idea of the Papacy mean as a positive force, co-operating or conflicting with the other forces of the age? How far did it affect, and how far was it affected by, the influences which produced the great awakening of the fourteenth and fifteenth centuries? What was the real relation of the church as an organization to Christianity as a spiritual life? How potent did that spiritual life make itself felt in the progress of the world? The answer to these questions was not a matter of theory, but of fact."

This paragraph is the key and explanation of the entire volume. The investigations, always critical and comprehensive, have been carried on in a judicial spirit, and evidently without theories or preconceptions to maintain or vindicate. The volume is a notable addition to the excellent series, and well-nigh indispensable to the student of the Roman Catholic Church.

Genesis of the Social Conscience. By Prof. H. B. Nash. Macmillan Co.: New York. Price, \$1.50.

Prof. Nash, of the Episcopal Theological School, Cambridge, thus declares his purpose in his book: "My aim is to show how the social question strikes its roots into the soil of that Mediterranean civilization in which antiquity summed itself up, and out of which modernity issued." He proceeds to discuss the question under the following heads: "How the Establishment of Christianity in Europe Created a Question;" "What Greece and Rome Contributed to the Campaign against Caste;" "Biblical Monotheism Puts the World in the Service of God;" "Separation of the Church and State Necessary for the Individual;" "Man Raised to a Spiritual Peerage;" "The Infinite Worth of the Common Man;" "The Creation of the Reformer's Conscience;" "The Soul Becomes a Citizen." Prof. Nash covers a wide ground in his researches, with which he has become very familiar. His style is crisp and incisive, though sometimes a little pedantic. We do not always catch his meaning clearly nor see the relevancy of some of his historical statements. The publishers, as is their habit, have made a very attractive volume out of this series of lectures by Prof. Nash.

Beside Old Hearthstones. Footprints of the Patriots Series. By Abram English Brown. Lee & Shepard: Boston. Price, \$1.00.

In "Beside Old Hearthstones," which is finely illustrated, Mr. Brown continues to trace the footprints of the patriots in the history and tradition handed down through their descendants. This volume covers a region not so familiar to the public, but teeming with interest. At very many homes are met descendants of the participants in the stirring scenes of the Colonial and Revolutionary wars. These people tell the trials of the early days as they affected their ancestors, whose record has never before been given to the world. They also bring forth many tangible reminders of those days when independence was obtained. Notably among the many is a veritable sword of Bunker Hill, never brought to light since it was taken from the hand of its owner, who perished on June 17, 1775. It is no wonder that the descendants of the old heroes are proud of their origin and hold these traditions and mementos of a truly heroic age as priceless.

Infancy and Childhood. By Frances Fisher Wood. Harper & Brothers: New York. Price, \$1.

This little book is a practical manual for mothers. The author, as the wife of an eminent physician, and herself an educator, has had peculiar advantages in studying her theme, and the result is a condensed and lucid exposition of the laws of physical and mental development during the first years of life. Food, dress, sleep, rest, recreation, training, the nursery, the nursemaid, the mother's personal care, the individual child, are among the subjects treated in this book, which is written both from the scientific standpoint and from that of a mother.

Best Methods of Promoting Spiritual Life. By the late Phillips Brooks. Thomas Whitaker: New York. Price, 50 cents.

This brochure contains two addresses delivered before the Church Congress by the late Phillips Brooks, one of which gives the title to the book, and the other is characterized as "A Communion Address." We gladly welcome the publication of anything ever uttered by this sublime preacher of the mind of his one Master. In these addresses he appears in all his peculiar strength and attractiveness. There are two excellent portraits of the Bishop, one in which he stands in surplice and gown, wearing his glass-

es, as we have so often seen him when preaching, and the other seated, in ordinary attire.

Jerome a Poor Man. By Mary E. Watkins. Harper & Brothers: New York. Price, \$1.50.

This is a strong story of New England life, involving the hard, self-sacrificing character of the descendants of the Puritans, which is the feature of Miss Watkins' work. The story is that of Jerome, who develops from a young boy of an extremely sensitive nature into a strong and somewhat narrow-minded man. His father disappears early in the story, and this draws out the responsibility in his character, leading him to set to work at once to support his mother and sister. This he does, following out his own ideas, but impressing upon himself always that he is a poor and unworthy man. He declines to allow his affection for Lucia Merritt, the rich squire's daughter, to show itself for this reason, and in the end she only learns of his love for her by accident. The depiction of New England character is brought out more in the different incidents of the story than in the plot itself, which is the simple story of the struggles of a poor boy with great ambitions.

My Heart Remembers How. By Margaret Bradshaw. James H. Earle: Boston. Price, \$1.25.

This is an interesting and healthy story, with just enough of original plot in it to carry the reader's interest. The leading characters, Royal and Miriam, who are quite natural, with due measure of alloy of human infirmities, are introduced, and then the scene shifts to one of our great cities and its vicinity, the closing scene of all being laid in Paris. In all these changes the author seems to have kept herself well in hand, and writes as one personally familiar with these different phases of society. Each environment has an air of verisimilitude, as if studied from life.

Saved and Kept: Counsels to Young Believers. By Rev. F. B. Meyer. Fleming H. Revell Co.: New York. Price, 50 cents.

This is another of those profoundly heart-searching and yet inspiring volumes by this eminent teacher of the higher spiritual life. We give it a hearty welcome, and as heartily commend it to our readers. The author prepared it, he says, "largely for my young sisters and brothers on each side of the Atlantic."

The Librarian of the Sunday-School. A Manual. By Elizabeth Louise Poole. With a chapter on "The Sunday-School Library." By Martha Thomas Wheeler. Eaton & Mains: New York. Price, 50 cents.

This manual, which gives evidence of much practical experience and good sense on the part of the writers, meets a felt want in all Sunday-schools.

Magazines.

The *Atlantic Monthly* for September presents a rich and varied list of contributions, opening with a paper by Theodore Roosevelt upon "Municipal Administration: The New York Police Force." Carroll D. Wright asks and answers the question, "Are the Rich Growing Richer and the Poor Poorer?" According to Ira N. Hollis, "A New Organization for the New Navy" is demanded. Woodrow Wilson provides an essay "On Being Human." Bradford Torrey contributes one of his delightful outdoor papers, entitled, "A Carolina Mountain Pond." "After the Storm: A Story of the Prairie," and "A Second Marriage," are charming short stories, the former by Ella W. Peattie, the latter by Alice Brown. Henry Childs Merwin gives "The American Notion of Equality," and George Birkbeck Hill has a second installment of "Some Unpublished Letters of Dean Swift." (Houghton, Mifflin & Co.: Boston.)

Entertaining and instructive reading fills the profusely illustrated pages of *Frank Leslie's Popular Monthly* for September. Prominent among the articles this month are: "The Historic Walkill Valley," "The United States Marine Hospital Service," and "Wellesley College." R. H. Herron recounts the pleasures of "Cycle Touring in Ireland." "The Capital of Bahia" is described by Henry Greyson, and illustrated by photographs. In the "American Cities Series" Charles Thomas Logan sets forth "The Rise of Pittsburgh." But this is only a portion of the good things provided, which include short stories and new chapters in the serial, "The Catapaw." (Frank Leslie's Publishing House: New York.)

"A Fair Persian," the frontispiece of the September *Magazine of Art*, is from the painting of the late Lord Leighton. Under "The Royal Collections," Frederick F. Robinson describes "Decorative Art at Windsor Castle: The Clocks," with eleven illustrations. Four reproductions from recent pictures embellish the article descriptive of "The Salon of the Champs Elysees." Walter Shaw-Sparrow gives an interesting account of "The Tenerife Drawn Needlework and Embroidery." "The Modern Study of Landscape" is treated by W. W. Fenn. The editor contributes "Notes on the Dutch and Flemish Schools" in the Wallace Collection. M. H. Spielmann gives a résumé of the life and work of Mr. Dudley Hardy, one of "Our Graphic Humorists." "Modern Italian Ceramics" and "Flax Embroideries" are full of information. (Casell Publishing Co.: 31 East 17th St., New York.)

The cover of the September *What to Eat* displays a big slice of watermelon suspended in the heavens in place of a moon, while two awestruck little darlings contemplate the wonder with amazement. The contents this month include a story entitled "The Cook at Kennedy's Camp," "A Vegetarian Luncheon," "Stories for the Table," "How to Cook a Husband,"

"The Proper Food for Persons Advanced in Life," with recipes, menus, etc. This magazine holds a unique place in its field, presenting suggestive ideas and dealing with the philosophy of eating. (Pierce & Pierce: Minneapolis, Minn.)

The September number of *Current Literature* furnishes to its readers its usual literary feast. The editorial matter is able and interesting, and the selections well chosen and abundant. Besides an appreciative sketch of the life and work of Jean Ingelow, taken from the *London Academy*, there are two pages of love songs selected from her poems. Readings are given from Maurice Jokai's novel, "Eyes Like the Sea;" from "In the Tideway," the new book by the author of "On the Face of the Waters;" and from the late Mrs. Oliphant's last novel, "The Ways of Life." Sam Walter Foss is the "American Poet of Today" considered by F. M. Hopkins. (Current Literature Publishing Company: 55 Liberty St., New York.)

Under the department of "Present Day Preaching," in the *Preacher's Magazine* for September, sermons are given as follows: "God's 'Yet,'" Joseph Parker, D. D.; "The Burden and Heat of the Day," W. Boyd Carpenter, D. D.; "Christ Sanctifying Himself," Rev. Mark Gay Pearce; "The Cry of the Unemployed," Augustus Legge, D. D. The various departments are well filled with fresh hints and illustrations for the preacher. (Wilbur B. Ketcham: 2 Cooper Union, New York.)

"Sunday with the Czar and Czarina of Russia," by Mary Spencer Warren, is the leading article in the September *Quarter*. This is followed by "The Saints of Czar's Household," by Rev. Mark Gay Pearce. "The Man who Saved Guttersnipes" is revealed as D. L. Moody by F. J. Cross. John Foster Fowler gives an interesting account of his "Visit to the Pharos City." Short stories and sketches are given, in addition to the three serials: "An Honest Lover," by Edith M. Cutbell; "One of the Greatest," by E. S. Curry; and "When the Morning Cometh," by E. Everett-Green and H. Louise Bedford. (Casell Publishing Co.: 31 East 17th St., New York.)

The September *Harper's* is, as usual, first-class in every respect. The frontispiece is an illustration for "The Great Medicine-Horse," entitled, "The Mystery of Thunder," the graphic relation of the Indian myth and the illustrations being from the same hand—that of Frederic Remington. Elizabeth Robins Pennell takes us "Around London by Bicycle," the interest of her recital being enhanced by the illustrations from the pencil of her husband, Joseph Pennell. James Barnes tells of the "Beginnings of the American Navy." Henry James provides a critical estimate of "George du Maurier." "The Lotus Land of the Pacific" is described by John Harrison Wagner. There are several short stories and poems, with new chapters in "The Kentuckians" and "The Great Stone of Sardinia." The thoughtful "Twentieth Century Outlook," by A. T. Mahan, should not fall of a careful reading. (Harper & Brothers: New York.)

The September *Scribner's* is an unusually full and interesting issue. The reader will turn first of all to the continuation of Walter A. Wyckoff's "experiment in reality," entitled "The Workers." This second installment gives his experience as a day laborer at West Point. "San Sebastian, the Spanish Newport," is the

opening paper, by William Henry Bishop, with illustrations by L. Marchetti. Octave Thanet relates in her vivid style "The Way of an Election." Frederic Ireland is our entertaining guide "To the Shores of the Mingan Seigniory." F. Hopkinson Smith takes to good purpose "Some Notes on Tennessee's Centennial." The revival of interest in Byron is augmented by F. B. Sanborn's contribution upon "Lord Byron in the Greek Revolution." "The Durket Specter" is the first instalment of a three-part story by Sarah Barnwell Elliott, the author of "Jerry." "Magua's Harangue" ("The Last of the Mohicans"), the ninth in the series of "Scenes from the Great Novels," is the frontispiece this month. (Charles Scribner's Sons: New York.)

Literary Notes.

The *Atlantic Monthly* will be forty years old in October, and its editors will issue a special anniversary number. Only three of the contributors to the first number are still living.

The Macmillans have since July 1 ceased to act as agents in this country of the Clarendon and University presser, the New York representative of those presses being now Mr. Henry Frowde, who had before had partial charge of their American issues.

Queen Nathalie of Serbia has joined the great company of authors. Her first volume is one of aphorisms, some of which are said to be decidedly interesting and to be the fruit of her personal experiences.

The biography of Bishop Phillips Brooks, by Prof. A. V. G. Allen, will be published in two volumes by Messrs. E. P. Dutton & Company. It is to contain numerous letters by Phillips Brooks, and many photographs, and will also include a study of his sermons. Bishop Brooks' chief correspondence was with Miss Weir Mitchell, sister of Dr. Weir Mitchell, the eminent physician and novelist. The bookman says it is not certain how far this correspondence will be utilized.

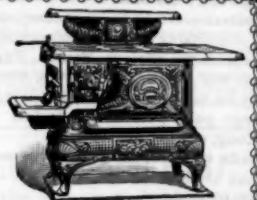
"The Lounger" in the *Orific* says that Mr. Hall Caine holds the record for high prices. He may not get as much per word as Mr. Kipling, but he has been paid more for his latest book, "The Christian," than any novelist has received even in this age of big prices. Major Pond, who has just returned from a visit to Mr. Caine on the Isle of Man, says that he was at Grebs Castle when Mr. Heinemann's first cheque was received, and that it was £10,000. This, mind you, is only an advance on royalty account, and for English book-rights alone. The United States and the colonies are still to be heard from. The book was published here on the 13th inst., and within a week the third edition was on the press of Messrs. Appleton. I understand that "The Christian" is selling over here better than "The Manxman," and that was a great success. Three large editions were printed before its first publication.

The death was announced recently of Mrs. Stevenson, the devoted mother of the novelist. It is well known that Mr. Stevenson's father, to whom he was tenderly attached, stood for a long time in doubt of his gifted son. His mother, however, and his aunt steadily encouraged his literary aspirations, and, as is well known, Mrs. Stevenson gave the crowning proof of her devotion to her son by going to join him in Samoa. When she returned to Edinburgh she went to live with the brilliant sister who survives her.

Messrs. Eaton & Mains, 150 Fifth Avenue, New York City, announce the issue at an early date of the "Life and Times of William E. Gladstone," by Dr. John Clark Ridpath. The well-earned fame of Gladstone furnishes good occasion for the publication at this juncture of a full account of his life and work. This volume has been prepared by Dr. Ridpath with great care from the most authentic records of Mr. Gladstone's life. The book will be illustrated with portraits and engravings. It will appear in one large volume of about 750 pages, octavo, elegantly bound.

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CONSUMPTION

Obituaries.

Noyes.—Mrs. Mary Addie (Miles) Noyes was born in Oxford, N. H., Feb. 22, 1829, and died in Manchester, N. H., June 25, 1897. When Mrs. Noyes was but two years of age her mother died, and she was tenderly cared for by her grandmother. While yet young she removed to Wentworth, N. H., and graduated from the academy in that place. A pastor's wife who was intimately acquainted with her during her school life says of her: "As a young girl she was quiet and modest in her demeanor, and loved by both old and young."

She was married to George C. Noyes, Feb. 20, 1855, he being then engaged in business in Warren. During a season of revival interest in Warren, under the labors of Rev. O. W. Call, she was converted, and from henceforth her life was consecrated to the service of Christ.

When Mr. Noyes felt that he was called to the work of the Christian ministry he gladly cooperated with him in his efforts to obtain a suitable education, and shared with him his three years of study at the Seminary in Newbury, Vt. in the various appointments where her husband labored she faithfully fulfilled the difficult and delicate duties of a pastor's wife. During the years of her widowhood she has resided in her own home at East Manchester. Here she earnestly labored in the interests of her church as well as the W. F. M. Society. She was also an enthusiastic and efficient member of the W. C. T. Union. She was, happily, possessed of considerable property, the larger part of which in her will she bequeathed to the New Hampshire Conference Seminary and to the Missionary Society of the Methodist Episcopal Church, under direction of Presiding Elder Norris, who was assisted in the services by Rev. I. Taggart, A. C. Coult, C. Byrne, T. Dorion, J. H. Bradford, and her pastor. The interment was at Warren, N. H., beside her husband.

C. W. DOCKRILL.

Hathaway.—Mrs. Jennie L. Hathaway was born in Moretown, Vt., May 23, 1829, and passed to her heavenly home, July 21, 1897, after a long and painful illness caused by a fall resulting in an abscess at the base of the brain.

Mrs. Hathaway was left an orphan in early childhood and was adopted by Mr. and Mrs. Augustine Printz, of Moretown. She was married to Frank L. Hathaway, June 22, 1856, and from her beautiful earthly home she was taken to the home above. She was a great sufferer, but she "endured as seeing Him who is invisible," and without complaint patiently abided the will of God.

It was in her home life that Mrs. Hathaway was most beautiful, always cheerful and happy, often forgetting herself in her desire to help and comfort others. During her brief life she gathered about her a large circle of loving friends who mourn their loss; but in her own home and among those most intimately acquainted with her will she be most keenly missed. May the Everlasting Arm sustain and comfort them in this deep sorrow!

Mrs. Hathaway was converted to God in her childhood, and was baptized and received on probation in the Methodist Episcopal Church, and in April, 1853, was taken into full connection. She was an exemplary Christian, always ready for every good work. She greatly loved the house of God and His people. She was active in the Epworth League and Sunday-school. Her life was brief, but her memory is blessed. Our loss is her great gain. She has passed beyond the sphere of earthly toils and pains, to join the heavenly company and to sing with them the praise of Jesus.

C. B. HULBERT.

Read.—The church at Wardsboro, Vt., has sustained a great loss in the death of E. B. Read, who died, July 5, 1897, aged 95 years and 5 months.

Mr. Read was a member of the first class that was formed in this place and one of the first members when the M. E. Church was organized. He was always actively engaged in church work, helping with his means, and by his prayers, and was one of its strong pillars.

He had taken and read *Zion's Herald* from the beginning of its publication. "Blessed are the dead that die in the Lord." E. H. B.

Morton.—Died, in Masontown, West Virginia, June 22, 1897. Mrs. Helen Theodate, widow of the late H. G. O. Morton, and daughter of the late Rev. Zachariah and Theodate Gibson. She was born in Winthrop, Maine, Nov. 28, 1819.

When Mrs. Morton was six years of age her father moved to Brownfield, Maine, where she lived until her marriage in 1841, when she returned to Winthrop, where four of her five children were born. The family moved to Fryeburg, where the youngest son was born—the one with whom she was living at the time of her death—and where they lived at the time of the civil war. Three of her sons were in the service. After the war she spent several years in the West. Her last years were passed with her children in the South.

She was converted in a revival at Brownfield, in 1839, and joined the Methodist Episcopal Church, of which she continued a worthy member until her death. Wherever she lived she found the church of her choice. She was especially gifted in prayer. Her daughter has said: "A heart must be hard that mother's prayers did not touch."

She always welcomed *Zion's Herald*. No church paper ever filled its place, and it was her privilege to enjoy it much of the time. She was a devoted mother, but patriotic when the country needed her boys. She loved life, enjoyed it, but was ready when she knew her work was done. "Her children arise up and call her blessed." Mrs. E. A. G. STICKNEY.

Morton.—Died in Columbia, Virginia, July 13, 1897. Sidney Gibson, son of the late H. G. O. Morton. He was a twin and was born in Winthrop, Maine, April 10, 1842. His death followed his mother's in the short space of three weeks, after an illness of three days.

Mr. Morton enlisted at Fryeburg, Maine, in 1862, in Co. B, 17th Maine Regiment, and served until the close of the war. He was wounded at the battle of Gettysburg, from the effect of which he never recovered. During his residence in the West he became a Christian, but did not connect himself with any church until his removal to Virginia, when he united with the Episcopal Church, of which he continued a worthy and devoted member until his death.

His mother's death was a great shock to him, but they were soon united. He leaves a wife and two children. Mrs. E. A. G. STICKNEY.

"An Experiment in Reality."

[Extracts from "The Workers," by Walter A. Wyckoff, in *Berliner's Magazine* for September. Mr. Wyckoff, who is a college graduate, became a day laborer in order to learn the truth about the working-man. In the August number the young sociologist told of his becoming adjusted to his new conditions; this month he gives his experience as a laborer.]

"I HAVE set for myself today the task of describing the past week of actual service in the ranks of the industrial army. My pen runs wide of the subject, and I have to force it to the retrospect. There were five working-days of nine hours and a quarter each, less the 'called time' eaten out by the rain. Never was there clearer proof of the pure relativity of time measured by an artificial standard. Hours had no meaning; there were simply ages of physical torture, and short intervals when the physical reaction was an ecstasy."

"We were called at six on Tuesday morning; and at twenty minutes to seven we had breakfasted, and were ready to start for the works, each with his dinner folded in a piece of newspaper. Passing from our side street to the road which leads to the post, we were at once merged in a throng of working-men moving in our direction. . . ."

"It is a mile from Highland Falls to West Point, and we moved briskly. There was little conversation among the men. Most of them had taken off their coats, and with these over their arms and their dinner-pails in hand, they walked in silence, with their eyes on the road. The morning was sultry and overhung with heavy clouds, full of the promise of rain. . . ."

"The old Academic building stood near to the Mass Hall at the southern end of the post. In process of removal one wing had been blown up by dynamite, I was told, and now its stately deep in heaps of debris. It was here that one gang of laborers was employed, and it was with them that the boss had instantly given me a job upon my application on the previous morning."

"There were about sixty men in the company. Most of them stood grouped among the ruins, ready to begin work on the hour. I had but to follow their example. I hung my coat, with my dinner in one pocket, on a neighboring fence, and brought a shovel from the tool-house, and joined the other men. We stood silent, like a company at attention. The teamsters drove up with their carts, and the bosses counted them. In another moment the head boss, who had been keeping his eye on his watch, saw the case with a sharp metallic click, and shouted 'Turn out!' in stentorian tones."

"The effect was magical. The scene changed on the instant from one of quiet to one of noisy activity. Men were loosening the ruined mass with their picks, and urging their crow-bars between the blocks of stone, and shoveling the finer refuse into the carts, and loading the coarser fragments with their hands. The gang-boss, mounted upon a section of wall, began to direct the work before him. A cart had been driven among the ruins, and he called three of us to load it with the jagged masonry that lay heaped about it. It was too coarse to be handled with shovels, and we went at it with our hands. They were soon bleeding from contact with the sharp edges of rock; but the dust acted as a styptic and helped vastly in the hardening process. When the cart was loaded, another took its place, and then a third and a fourth. In a harsh, resonant voice the boss was shouting his orders over our heads, to the furthest-most portion of the works. His short, thickest, muscular figure seemed rooted to the masonry on which he stood. The mingled shrewdness and brute strength of his hard face marked him as a product of natural selection for the place that he filled. His restless gray eyes were everywhere at once, and his whole personality was tense with a compelling physical energy. If the work slackened in any portion of the ruins, his voice took on a vibrant quality as he raised it to the shout of 'Now, boys, at it there!' and then a lash of stinging oaths. You could feel a quickening of muscular force among the men, like the show of eager industry in a section of a school-room that had fallen suddenly under the master's questioning eye."

"In the dust which rose from the debris I

picked up a mass of heavy plaster, and, before detecting my mistake, I tossed it into the cart. But the boss had seen the action, and instantly noticed the error, and now all his attention was directed upon me. In short, incisive sentences, ringing with malediction, he cursed me for an ignoramus and threatened me with discharge. I could feel the amused side-glances of the men, and could hear their muffled laughter. . . ."

"I had been working with all my strength. Now I looked up at the boss in some hope of a sign of the noon hour. There was none. Painfully I went back to the work. . . . I was sure that the boss had made a mistake and had lost track of the time, and was working us far into the afternoon. The clouds had thickened, and the growing darkness I was certain was the coming night. Great drops of rain began to fall, but the men paid them no heed. Soon the drops quickened to a shower, and still the men worked on. The moisture from within and without had made us wringing wet when the boss ordered us to quit. We bolted for our coats and dinner-pails, and then huddled in the shelter of the still-standing walls of the ruin. Through one of the great doorways I caught sight of the tower of a neighboring building with a clock in it. It was twenty minutes to nine! In all that eternity since we began to load the first cart, we had been working one hour and forty minutes, and had each earned about twenty-nine cents."

"The rain cost us an hour of working-time, and then we went back, and found some relief from the earlier discomfort in the saturation which had thoroughly settled the dust."

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Review of the Week.

Tuesday, August 24.

- A magnificent reception accorded to President Faure on his arrival in Russia.
- Gen. T. S. Clarkson, commander-in-chief of the G. A. R., officially opens Camp Jewett, a tent city erected for the accommodation of the veterans, at Buffalo, N. Y.
- The Afridis, led by Mad Mullah, the fanatical priest, reported to have captured Forts Ali-Musjid and Maude.
- Buyers of bread in New York affected by the rise in wheat.
- Three men killed and eight injured by a boiler explosion in Cairo, Ill.
- Great strike in building trades at Budapest.
- The city of Boston pays \$50,000 to the Boston & Maine R. R. for the "oil wharf property" in Charlestown, for a playground.

Wednesday, August 25.

- Convention of Foresters of America opens at Denver.
- President Faure visits the tomb of Cesar Alexander III.
- Crew of the yacht "Louise" rescued by life-savers at Plum Island.
- The republic of San Salvador adopts a gold standard.
- President McKinley visits the G. A. R. encampment, and is enthusiastically received.
- Rahway, Elizabeth and Newark, N. J., flooded by the heavy rains.
- The H. L. Pierce bequeaths to afford great opportunity of expansion to five institutions—half a million each for Harvard, the Institute of Technology, the Art Museum, the Homeopathic and the Massachusetts General Hospitals.

Thursday, August 26.

- President McKinley leads the Grand Army parade in Buffalo; 45,000 men in line.
- President Borda of Uruguay assassinated as he was leaving church.
- Chief of Police Conlin, of New York, is retired on a pension of \$3,000 a year.
- Death of Mary Kyle Dallas, the author.
- New public library opened at Bourne, Mass.
- Small bakers in New York reduce the size of their five-cent loaves of bread.
- Death of Count Mutsu, of Japan, ex-minister of foreign affairs, and Japanese minister to the United States in 1888.
- Meeting of the American Bar Association at Cleveland, Ohio.

Friday, August 27.

- Gen. J. P. S. Gobin, of Pennsylvania, elected commander-in-chief of the G. A. R. The 1898 encampment to be held at Cincinnati, O.
- Adjournment of the American Philatelic Association. The next meeting to be held in New York.
- Fort Ludi-Kotal captured by the tribesmen. Arrival of the garrison of Ali-Musjid at Jamrud.
- The British steamer "Galioch," bound from Aberdeen, wrecked near Cape St. Vincent, and eight of the crew drowned.
- Uruguay threatened with continued revolution.
- Death, in New York, of Christian Thoms, the well-known builder of rowing boats.

Saturday, August 28.

- Grand Army encampment ended.
- Mrs. Sarah J. Martin, of Missouri, elected president of Woman's Relief Corps.
- Seizure of eighty hogheads of smoked herring by treasury official at Lubec, Me.
- Non-union miners near McDonald, Pa., forced by women to quit work.
- The bubonic plague increasing in Poona, India.
- The Macmillan Company opens a Boston office in the Tremont Building.
- Princess Ingeborg Charlotte Frederica, second daughter of the Crown Prince Christian of Denmark, married to Prince Charles, third son of King Oscar II. of Norway and Sweden.
- Two thousand more men join the striking miners.
- The King of Siam reaches Potsdam in his tour and places a wreath of flowers on the tomb of the late Emperor Frederick of Germany.
- The Afridi tribesmen repulsed by the British after a hot fight.

Monday, August 30.

- Danger of famine on the Klondike reported to be imminent.
- The Zionist Congress opens at Basel.
- Small-pox raging in Montreal.
- Woman's Relief Corps refuses to admit men to honorary membership.
- Premier Laurier returns from England.
- Athens reported to be crowded with refugees who are dependent upon charity.
- An artistically embellished album sent from the Swedish women of Chicago to Queen Sofia of Sweden.
- The body of Capt. Henry Arkwright, who was killed by an avalanche on Mont Blanc in 1866, found on Aug. 22, marvelously preserved, after thirty-one years.
- Resignation of Rev. R. S. Storrs, D. D., president of the American Board.
- Chicago shipping 1,500,000 bushels of grain daily.



Charles A. Pillsbury.

Charles Alfred Pillsbury, the flour king, is as widely known as a philanthropist as he is as a flour factor. He is a college-bred man who has risen through sheer business ability to a towering success. He was born fifty-five years ago in the little town of Warner, N. H. In 1869 he went west and settled in Minneapolis. He went about the study of milling flour in a scientific way, and in a short time mastered it. At that time there were four or five old-fashioned mills in the town, and Mr. Pillsbury undertook to introduce new methods by replacing the old stone grinders with steel ones. In 1873 he enlarged his plant, took his father and brother into partnership, and by 1890 he had built up the largest flour mill in the world. Its capacity is 15,000 barrels of flour a day, to produce which are required 70,000 bushels of wheat. In 1890 an English syndicate capitalized the concern, and Mr. Pillsbury is its manager. The Pillsbury mills are run on the profit-sharing plan. Some years as much as \$35,000 has been divided among the employees.

The Idea of Debs.

EUGENE V. DEBS is steadily working his way toward West Virginia, where he threatened to go and defy the injunction of Judge Jackson. He has reached Terre Haute, Ind., and on the line he is traveling has only some 24,820 miles to go before he will encounter the Judge and begin his defying. From this point in his journey he offers a suggestion which, if carried out, would save the United States Government from seeing its courts and their decrees set at naught by the doctory Debs.

After premising that "there is a condition akin to war upon the country," and that "the nation's defenders are going down in the battle against starvation," Debs declares:—

"War measures are in order. The President of the United States can act. Let him issue a proclamation calling upon the operators to meet and allow the miners living wages within forty-eight hours, under penalty of having their mines seized by the Government and operated in the interest of the people. That would settle the matter in an instant."

Debs has great faith in "proclamations;" but this which he proposes for Mr. McKinley beats any of his own. It would have no effect on the operators, who would ignore it with safety. It would not help the miners, for they could not get a dollar of wages under this scheme. And Mr. McKinley would expose himself, if he not to impeachment, at least to a commission "de lunatico."

Debs would do well to resume his journey around the world which he was apparently making in order to get at Judge Jackson. In the vast circle of his path he will find no more utter fool than himself. — New York Times.

The Promoter of Zionism.

DR. THEODORE HERZL, the promoter of the Zionist scheme, is a citizen of Vienna, "tall, handsome, courteous." He believes in the project of setting up a democratic monarchy in Palestine and organizing the Jews into a State. He is on good terms with the Sultan, and wears a decoration conferred on him by Abdul Hamid. He said recently to an English interviewer: "Turkey's finances are disorganized, and she will never get a penny from Greece. She is in a state of constitutional decomposition, and threatens the health of the whole of Europe. . . . The Jews in exchange for Palestine would regulate the Sultan's

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finances and prevent disintegration, while for Europe we should form a new outpost against Asiatic barbarism and a guard of honor to hold intact the sacred shrines of the Christians. If Turkey rejects our proposals we can afford to play a waiting game . . . or look out for another land such as Argentine, and say, 'Your Zion is there!'" The financial company for the furtherance of Zionism represents a capital of \$250,000,000.

Telling the Truth about the Negro.

IT takes some courage to assert that race prejudice is still an important factor among Christian people in the Northern States. But when we put aside the effervescent and too often meaningless talk of complete fellowship and harmony that finds place at conventions, we find that white Baptists and negro Baptists might as well belong to different denominations for all the good they do to one another in their local relations. The situation at present is in some ways a curious one, inasmuch as it shows how men can deceive themselves into seeing indications of a fraternal love that does not exist, and into justifying a use of Baptist statistics which appears to make us a mighty and united people, in all sections and of both races.

Why do we go to national conventions and listen with enthusiasm to the reports of the Home Mission Society's work among Southern Negroes, and then come home to resume our former attitude of utter obliviousness to the negro pastors and churches in our own cities and towns? Is it because the negro Baptist in far away North Carolina or Alabama seems almost like a "sure enough heathen," in whom we can feel a sort of missionary interest, while the church to which our own negro laborers and cooks and laundresses belong is prejudiced by proximity? Is there a reason for this line of division, which does exist, in the North as well as in the South, in spite of all the denials of public speakers whose good nature exceeds their discernment? — Standard (Baptist), Chicago.

The cost of china and glass has been so reduced in the past few years by improved methods of firing and decoration that, notwithstanding the new duties, prices are much lower than a dozen years ago. Jones, McDuffee & Stratton's establishment on Federal Street is a busy scene at this season, strangers from the West and South regarding Boston as the place of fine china shops.

FRANK JONES AND KENT'S HILL SEMINARY.

Bishop Mallalien's Protest.

[The following letter is published at this time by request of both the writer and the recipient.]

Boston, Mass., June 16, 1897.

MY DEAR DR. GALLAGHER: I write this to congratulate you, and most emphatically commend you, for your noble, manly and Christian conduct in resigning your position at Kent's Hill.

In placing a notorious brewer on the board of trustees for Kent's Hill, I feel that all the good people of Maine who have for all these years made such glorious battle against the accursed beer and rum power, are disgraced; and I also feel that all the Methodist people in Maine and elsewhere, and especially the Maine Conference, must share in this disgrace.

It is my firm conviction that, if your beer-brewing trustee had any proper sense of decency, he would instantly take himself out of the way. Thank God! our Methodism is not yet so fallen and lost as to need the money of men whose business is a shame to our civilization, a curse to Christendom, and the malignant foe of all righteousness.

My dear Doctor, you are at perfect liberty to read or publish this letter at any time, at any place.

Ever your brother,

W. F. MALLALIEN.

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